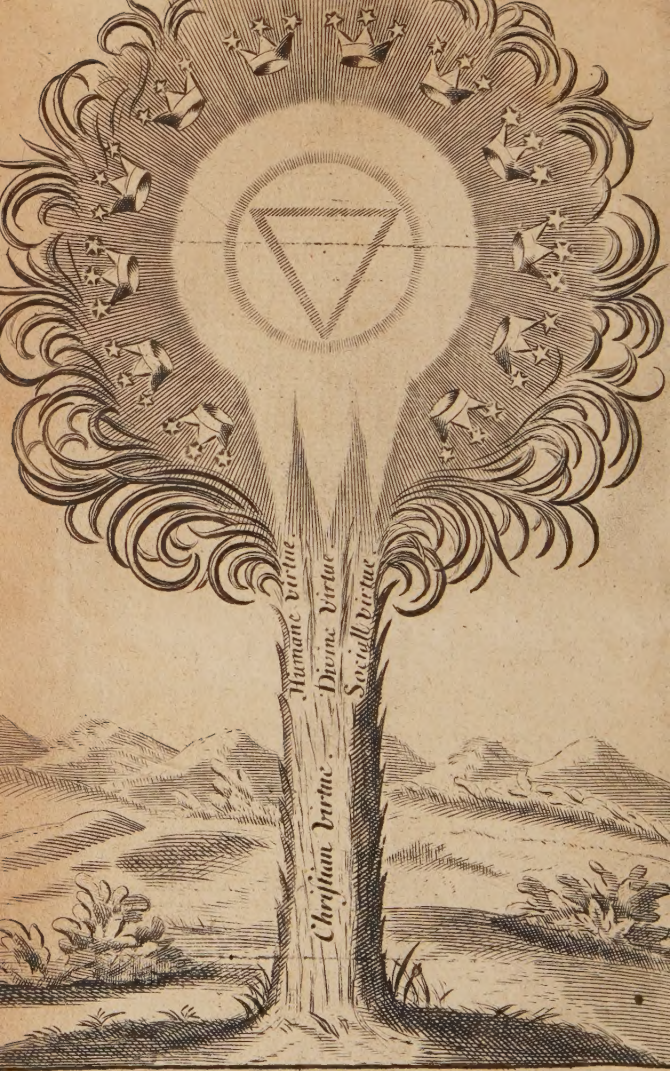






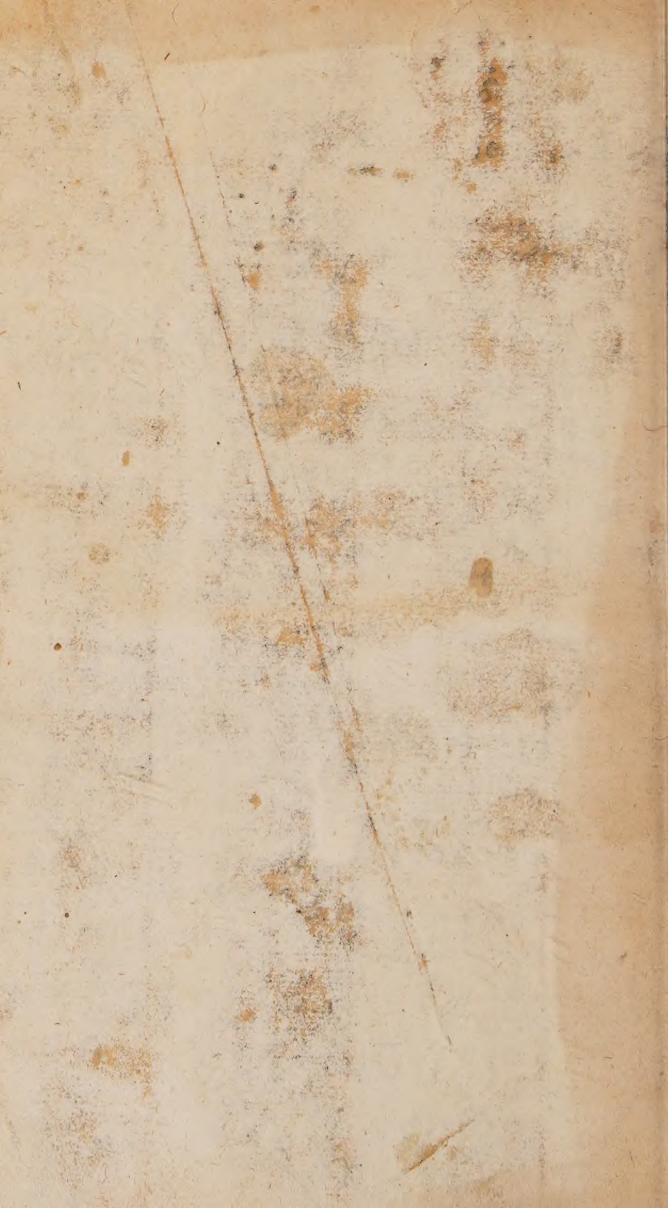






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Johannes Scott
S. T. P.



THE
Christian Life.

PART II.

Wherein that

FUNDAMENTAL PRINCIPLE
OF

Christian Duty,

THE

Doctrine of our Saviour's Medi-
ation, is Explained and Proved.

VOLUME II.

By JOHN SCOTT. D. D.
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OF THE
CHRISTIAN LIFE.

PART II. VOL. II.

CHAP. VII.

Of the Necessity of acknowledging Jesus Christ to be the One and Only Mediator between God and Man, in order to our Leading a Truly Christian Life,

HITHERTO we have treated of the common Principles of Religion *in general*, but as for this *last*, it is the great Principle of *Christian Religion*, *strictly* so called, as it is distinguish'd from the Religion of *Nature*, and, as such, is *properly* the Religion of *the Mediator*, as containing *only* the *Doctrines* which concern the *Mediator*, and the *Duties* which *result* from those *Doctrines*, and *owe* their Obligations to them; both which being taken away, all the *remaining* Religion is purely *Natural*
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and *Moral*. So that this Principle we are *now* treating of contains in it all that Religion which is strictly *Christian*, without *believing* of which, and *practising* upon it, we cannot be truly said to lead a *Christian Life*, how well soever we may live. For there is no doubt but upon the Motives and Principles of *natural Religion*, a man to whom Christianity was never *sufficiently* proposed, may upon due *consideration* and a hearty *endeavour* reclaim himself to a very *pious* and *vertuous* life, as it is apparent many of the Heathen Philosophers did; but no man can be *pious* and *vertuous* in the *Christian* sense, who is not *so* upon the *Christian Obligations*: for the Principles from and by which we act are the very *life* and *soul* of our Religion; and therefore as it is the *Rational Soul* that specifies the *Man* a *Rational Animal*, so it is our *Christian Principles* that specify our Religion *Christian Religion*. Wherefore though the *Piety* and *Vertue* of a *Heathen* may be *materially* the same with that of a *Christian*, yet it is impossible it should be *formally Christian*, unless it be *animated* and acted with the *belief* of *Christianity*. So that if we leave out *this*, and practise only upon the *above-named* Principles, we are at best but *wise* and *honest Heathens*, and there is nothing in all our Religion but the *simple Dictates* of *meer natural Reason*. 'Tis true, to live according to *meer Natural Reason* is all that God expects from those to whom *Christianity* hath never been *proposed*; for how can he expect that they should live by Principles which they either never *heard* of, or have not *sufficient* reason to *believe*; But where Christianity hath been *made known*, and *sufficiently proposed*, we

cannot

cannot be *good men* unless we *believe it*, and if we believe it, we cannot be *good Christians* unless we *practise* upon it. And since Christianity hath improved the Duties of *Natural Religion* upon new *Principles*, and enforced them with new *Obligations*, to render our Piety and Vertue *strictly* and *properly* Christian, it is necessary we should *believe* these new Principles, and *act* upon these new Obligations; otherwise we are at best but meer *Natural men*, in the true sense of the Apostle: *i. e.* men who are meerly conducted by the light of natural Reason, and have not *received the things of the Spirit of God*, that is, the *new Principles* and *Obligations* which *Christianity* superadds to natural Religion, 1. Cor. 2. 14.

In handling therefore of this great and necessary Principle of *Christian Life*, viz. the belief and acknowledgement of Christ's being the *one and only Mediator*, I shall endeavour these *three things*:

First, To shew what it is we are to believe in *general* concerning the *Person* and *Office* of this *Mediator*.

Secondly, What are the particular *Parts* and *Offices* of his *Mediation*.

Thirdly, What *Evidence* there is to induce us to *believe* him to be this *one and only Mediator*.

S E C T. I.

What it is that we are to believe in general concerning the Person and Office of this Mediator.

THE Greek word *Mediatus*, which we translate *Mediator*, signifies one that *interposes* between *two* Parties, either to *obtain* some *favour* from the *one* Party for the *other*, or to *adjust* or *make up* some *difference* between them. And this undertaking of his, is either, first, of his *own head*, and *voluntary*, undertaking without any *Warrant* or *Authority* from the *Parties* between whom he interposes, in which case he acts altogether *precariously*, and as a *meer Orator*, and can only *persuade* and *intreat* on both sides; or secondly, it is *Authoritative*, and this is two ways; first, when the Person who *mediates* is *Authorized* thereunto by the *consent* and *designation* of *both* Parties, both being *equal*, and consequently having an *equal right* to *Authorize* him. For when the Parties are *equal*, he must be authorized by *both*, before he can pretend to any right to *oblige* and *determine* them; but when once both Parties have *agreed* to put their case into *his* hands, and refer themselves to *his* determination, he from thenceforth commences a *Mediator by Office*, and is the *Legal Representative* of both, as being *Authorized* by them to act in *their* stead in all those points that are *referred* by them to his determination. So that whatsoever he doth in the matter before

before him is in effect the act of *both* Parties, who having both submitted *their* wills to *his*, and voluntarily impowered him to will *for* them both, are thereupon as effectually *concluded* and *determined* by what *he* doth, as if it were their own *personal* Will and Action. And in this sense a *Mediator* is the same with that which we in *English* call an *Umpire*, who is one that *acts* for *both* Parties by *Authority* from *both*, and in whose *judgment* and *determination* both have obliged themselves to *consent* and *agree*. But then secondly, the *Mediation* is *authoritative*, when he who *mediates* is *Authorized* thereunto by a *superiour* Party, who hath a just *Authority* and *Dominion* over the *inferiour*. For when a *Mediator* acts the part of two *unequal* Parties, whereof the one is *superiour*, and hath a just dominion over the *other*, it is sufficient that he be *Authorized* by the appointment of the *superiour*, and the *subject* or *inferiour* Party will be as much *obliged* by his *determination*, as if he had *voluntarily* referred *himself* to him. For a *Mediator* between a *superiour*, as such, and a *Subject*, is one who is *Authorized* to act on the part of the *Superiour* in *requiring* the *Subject's* *Duty* and *Obedience*, and to act on the part of the *Subject* in *impetrating* the *Superiour's* *Favour* and *Protection*; and there can be no doubt but every *absolute* *Superiour* hath right to *Authorize* a *Mediator* between *him* and his *Subjects*, to act for *him* in *ruling* them, and for *them* in *soliciting* his favour. For he who *mediates* between a *Sovereign* and a *Subject*, is the *Sovereign's* *Vicegerent* and the *Subjects* *Advocate*; and he who *without* our *consent* hath a right to our *duty*, and to all the *favours* he bestows upon us,

may, whether we consent to it or no, *demand* our duty by what Vicegerent, and *bestow* his favours by what Advocate he pleases. And as for the *Subject*, he will be *obliged*, whether it be by his consent or no, to *abide* by the *Mediator* whom the Sovereign *appoints*, and by the *terms* which he shall *impose* on him, otherwise he will be *justly* liable to *punishment*.

Having given this short account of the *general* Notion of a *Mediator*, I proceed to shew what it is *in the general* that the Scripture proposes to our belief concerning the *Person* and *Office* of this great *Mediator* between God and men; the whole of which I shall reduce under these *Six* Heads:

First, That he is *Design'd* and *Authoriz'd* to this *Office* by God, who is our absolute *Lord* and *Sovereign*.

Secondly, That this *Office* to which he is authorized consists in acting *for* and in the *behalf* of God and men, who are the *Parties* between whom he *Mediates*.

Thirdly, That this his *Mediation* proceeds upon certain *terms* and *stipulations* between God and men, which he obtained of God *for* us, and in his name hath published and tendered *to* us.

Fourthly, That as he acts *for* and in the *behalf* of God and Men, so he partakes of the *natures* of *both*.

Fifthly, That as he partakes of the *natures* of both, so, that he might transact personally *with* both, he was *sent down* from Heaven *to* us, and is *returned* again from us *to* Heaven.

Sixthly, That upon his return from us *to* Heaven, there *to* Mediate personally *for* Men *with* God,

God, he substituted the *Divine* and *Omnipresent Spirit* personally to *promote* and *effectuate* his *Mediation* for *God* with *men*.

I. That he is *Designed* and *Authorized* to this *Office* by *God*, who is our absolute *Lord* and *Sovereign*. For since *God*, for *just* and *excellent* reasons, was resolved not to converse with sinful men *immediately*, they having rendered themselves, through their woful *degeneracy*, utterly *unfit* for, and *unworthy* of any such near and close access to his most holy Majesty; and since his tender *mercy* and *compassion* towards us would not permit him utterly to *reject* and *abandon* us, there was no expedient, at least that *we* know of, in which the *holiness* of his Majesty could so fairly accord with the *tenderness* of his *Mercy*, as *this* of transacting with us by a *Mediator*, by whose *inter-agency*, he, though a most *holy* Sovereign, may without *debasing* himself freely converse with *us*, and *we*, though his *guilty* Subjects, may without *terror* and *anxiety* as freely draw near unto *him*; But, by virtue of his essential *Sovereignty* and absolute *Dominion* over us, the *right* of *choosing* and *appointing* this *Mediator* was *wholly* in him, because as I shew'd just before, he only can have the right of appointing the Person who shall be his *Vicergerent* and our *Advocate*, who is the *Sovereign Lord* of our *beings*, and the *supreme Disposer* of all our *blessings*. And accordingly he hath constituted the *holy* and *blessed Jesus* to be the *sole* *Mediator* between *himself* and *us*, to exercise his *Authority* over us, and to procure for, and convey his favours to us; and hence he is called the *Christ* or *Messias* of *God*, that is, his *anointed*. Anointing with oyl

being anciently the *visible* sign by which the *Regal, Priestly* and *Prophetick* Offices were confer'd. This Title of the *Lord's Anointed* therefore being applied to *Jesus*, denotes his being *designed, appointed, and authorized* by God to this great Office of *Mediator*, in which all those three Offices are included. For so, *Acts* 5. 31. we are told, *him, i. e. Christ, hath God exalted with his right hand to be a Prince and a Saviour, to give Repentance unto Israel, and forgiveness of sins; And Acts* 2. 36. *Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ; and, to name no more, Phil.* 2. 9, 10, 11. *Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every Knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.* The belief of which is absolutely necessary to create in our minds the reverence that is due to our *holy religion*. For unless we suppose the founder of it to be *Authorized and Commissioned* by God, we must strip and disarm it of all its authority, and look upon it at best but as a *Pious Imposture*, contrived on purpose to couse men of their sins, and to train and delude them into *Piety and Vertue*. For as it is a *Religion*, it can have no *Authority* but *Divine*, and a *Divine Authority* it cannot have unless the *Author* of it had a *Divine Commission*; but supposing him to be *Commissioned* from God, we owe the same respect and reverence to his *Religion* as if God himself had proclaimed it to us in an audible voice

voice from the Battlements of Heaven ; and it will be no less *disrespect* to the Divine Majesty for us to *contemn* and *slight* what he, as God's mouth, hath delivered to us, than it would have been for a *Jew* to have *laughed* at the Ten Commandments while God himself was proclaiming them from Mount *Sinai* in a voice of Thunder. For if we *believe* that God authorized *him* to reveal his Will to us, we must believe his voice to be the *voice of God*, who spake to us by him as by a *living Oracle* ; and consequently, that in refusing to *bear* and to *obey* him we stop our ears against God, and do in effect declare that we regard what he saith no more than we do the whistling of the Wind. And as the belief of Christ's being Commission'd and appointed by God is highly necessary to *create* in us a due reverence for his Religion, so it is no less *requisite* to create in us a due *trust* and *confidence* in his *Intercession* for us. For had he *thrust* himself upon this Office without any *Call* or *Commission* from God, God would have been no way obliged to *bear* him, how *earnestly* soever he had supplicated in our behalf ; but since he *intercedes* for us by God's *own Commission*, we may *depend* upon it that God will be always *ready* to hear him, and *graciously* accept our *addresses* to him, when ever they are *presented* by his hand. For since God appointed him to be our *Advocate*, it must be either with an intent to *bear* him in our *behalf*, and if so, we may be sure his *Ears* will be always *open* to him ; or with a design to *mock* and *ridicule* him, and *recreate* his own *inexorable spleen* with the *spiteful* pleasure of *denying* and *repulsing* him, which to imagine of God is no less *senseless* than

than *Blasphemous*. Since therefore he *Advocates* for us by God's own *Commission*, we may be sure his *Plea* in our behalf will be always *acceptable* and *successful*, since in repulsing him, he must in effect affront his *own* Authority by *which* he intercedes for us.

II. That this Office to which he is authorized consists in acting *for*, and in the *behalf* of God and Men, who are the *Parties* between whom he mediates. And this is implied in the very *Notion* of an *authorized Mediator*, who, as *such*, is an Agent between *two* Parties, acting by Authority for *both*, in order to the *adjusting* some *difference* between them, and *reducing* them to a mutual *accord* and *agreement*; and if he act only for one Party, he is not a *Mediator*, but an *Attorney*; and accordingly the Apostle tells us, that a *Mediator is not a Mediator of one, but God is one*. Gal. 3. 20. For the better understanding of which words, it is to be consider'd, that in the foregoing Verse the Apostle had asserted, that *the Law was ordained by Angels in the hand of a Mediator*, that is, in the hand of *Moses*, who was appointed to mediate, not only for God with the People of *Israel*, but also for the People of *Israel* with God; and this, saith he, is implied in the very *Notion* of a *Mediator*, for a *Mediator is not of one, but God is one*, that is, God is only *one* of the *two* Parties between whom this *Mediation* is made, and therefore *Moses* must be supposed not only to act for God with the People as *his* Vicegerent, but also for the People with God as *their* Advocate; in short, he must act for *both* Parties, otherwise he acts not as a *Mediator*. And

accordingly as *Moses*, who was the Mediator of the *Jewish Covenant* acted for and between God and the People, so *Jesus Christ*, who is Mediator of the *Christian Covenant*, is stiled the *one Mediator between God and men*, 1 Tim. 2. 5. that is, that goes between the two opposite Parties and transacts for both in order to their accord and reconciliation; that as God's Vicegerent acts for him with us in order to the inducing us to our duty and allegiance to him, and as our Advocate acts for us with God, in order to the inducing him to be gracious and favourable to us; that so having prevailed with us to lay down our enmity against God, and obtained of God to remit his displeasure against us, he may effect a happy Reconciliation between us. Both which parts of his Mediation are expressed in those words of the Apostle, Heb. 7. 25. *Wherefore he is able to save to the utmost those who come unto God by him*, that is, who by submitting to him, as mediating for God, submit to God himself, seeing he ever lives to make intercession for them, or to Mediate with God in their behalf.

The belief of which carries with it the most indispensable Obligations to *Christian Piety and Virtue*; but while we look upon Christ as acting only for one Party, whether it be for God or our selves, we do in a great measure enervate the Motives of Christianity. For thus while we look upon him as acting only for God, that is, as God's Vicegerent, we must necessarily conclude, that he is concern'd only for God's Authority, and that when he hath secured or vindicated that by reducing us to our duty, or punishing our disobedience, he will have no more

more to do with us or our *concerns*, but even leave us to *shift* for our selves, and to seek our *reward* where we can find it; that he is substituted by his Father for no other end but to *exact* our *Homage*, or *revenge* our *Rebellion*, but that as for *us*, he is no way concerned either to procure us any *pardon* for our *past sin*, or *reward* for our *future Obedience*, and while we look upon *him* by whom alone we have access to God, as one that is utterly *unconcerned* for our welfare, we must look upon *our selves* as *desperate* and *abandoned* Creatures, that are *utterly* forsaken of all *hopes* and *encouragements*. For what hope can we have, when not only the *Deity* we are to address to is highly *offended* at us, but also the *Mediator* we are to address by is utterly *regardless* of us? And in such a *hopeless* condition all the *arguments* in the World are *void* and *insignificant*. And so on the other hand while we look upon Christ as acting only for *us*, that is, as our *Propitiator* and *Advocate*, we must unavoidably conclude that he is concerned only for *our* preservation and happiness; that his Office requires no more of him but only to *pay off* the *scores* of our sins with his blood, and by pleading that *payment* in Heaven to obtain our actual *release* from the rigorous demands of divine Justice; in short that he hath nothing else to do but only to *purchase* and *sue* out our *pardon*, and to *justify* and set us *right* in the Court of Heaven; but as for reducing us under his Father's Authority, and subduing our *wills* and *lives* to his *obedience*, that is no part of his *Mediatorship*, nor consequently is he at all *concerned* about it; and if so, all that his *Mediation* can *oblige* us to

to (supposing that he hath *effectually* discharged it) is to *rest* and *rely* upon it for our *Pardon* and *Justification* with God; and if out of pure *gratitude* we will be *dutiful* and *obedient* to him for the future, he will *kindly* accept it, but if not, he hath no *remedy* against us; and what likelihood is there that any *argument* of Religion should ever *prevail* with us to *submit* to the divine *Authority*, so long as we *presume* upon Christ's *Mediation* for Pardon and Justification without it, and believe it to be left wholly to our own *Ingenuity* whether we will submit or no. Thus, while we consider Christ's *Mediation* by *halves*, and mistake either part of it for the *whole*, we *pervert* and *deprave* it, and instead of what it is, *viz.* a most *wise* and *powerful* inducement to *Piety* and *Vertue*, render it an inevitable *temptation* either to *Despair* or *Presumption*, both which are *equally* and *utterly* inconsistent with a *holy* and *Christian* Life.

But if we consider this Doctrine in its full *extent*, as it takes in *both* parts of Christ's *Mediation*, it enforces our *duty* upon us with the most *necessary* and *powerful* Obligations. For it addresses itself to every *passion* in us that is capable of being *moved* and *persuaded*, and at once proposes to our *hope* and *fear*, which are the most *vigorous* principles of Action, the most *encouraging* and *dreadful* Considerations. For since his Office obliges him to act for God and men together, we may depend upon it, that through the whole course of his *Mediation* he will be most *just* and *impartial* to *both*, and that as on the one hand he will not so act for his Father's *Authority* as to neglect our *safety* and

and *welfare*, so neither on the other will he so concern himself for *our* safety and welfare as to expose his *Father's* authority; and if he proceed with this exact *equality* between the Parties he acts for, we have all the reason in the World to conclude, that if we *submit* our selves to God we shall be graciously *received* and *rewarded*, but that if we *persist* in our *Rebellion* against him we shall be most severely *punished*.

For, in the first place, his being concerned for *us* as well as for *God*, gives us the most ample *security*, that if we will *submit* to his Father's *Authority*, which he stands engaged to *secure* or *vindicate*, he will have a most *zealous* regard to *us* and our *concerns*, and be as mindful of our *Interest* as if it were his *own*. For in undertaking to be our *Advocate*, he assumed our *Persons*, and took our *Affairs* into his *own* hands, so that now he is *another* *our selves*, and stands obliged to act for us with as much *care* and *concern* as if *our* *Persons* and *Interests* were *his*; and therefore we may depend upon it, that he will act as much for our advantage as we *our selves* could do if we were in *his* place, and had the same *power* and *interest* with his Father that *he* hath; and that if we were sitting in *his* room at the right hand of God, and there interceding for *our selves*, we could not justly *wish* for, or *desire* more or greater instances of *grace* and *favour* than he will *ask* and *obtain* for us. And what greater Encouragement can we have to *return* to our *duty* than this very consideration, that all our concerns with our *offended* God are *deposited* in the hands of a most *faithful* Mediator, who upon our return will concern himself

himself as *zealously* for our Good as for his *Father's* Authority, and *solicite* our Cause in the Court of Heaven as *industriously* as we *our selves* could do if we were admitted to be our *own* Advocates? But then in the second place his being concerned for his *Father's* Authority as well as for our Interest, gives us as full *assurance*, on the other hand, that he is no less obliged by his Office to *reduce* us to our *duty* to his Father, or *avenge* him upon us for our *disobedience* than he is to *restore* us to his *grace* and *favour*; and if he should so attempt the *latter* as to be any way deficient in the *former*, he would not perform the part of a *just* Mediator, which consists in acting *impartially* for *both* Parties. For should he favour our *interest* beyond his Father's *Authority*, he would be so far partial to *us* against his *Father*. Now though he loves us so *well* as to *sacrifice* his *life* for us on *Earth*, and in the vertue of that Sacrifice to appear our *Advocate* in *Heaven*, yet we can never be so *fond* sure as to imagine that he loves us *better* than his own *Father*; and if he doth not, we may build upon it that he is as *zealously* concerned to *assert* his Authority as to *prosecute* our Interest, and to *provide* that he be *obeyed* or *avenged* as that we be *pardoned* and *rewarded*; but for us to rely upon Christ as *mediating* for us, without *submitting* to him as *mediating* for God, is in effect to hope that he will be so *exceeding* gracious to us as to *betray* his Father's *trust* for our *sake*, and *sacrifice* his Authority to our *Safety*. For should he *take* our *part* with God, and *solicite* him to *favour* us while we *persist* in our *rebellion* against him, he would in effect abandon the *cause* and *interest* of
God's

God's government, and endeavour all that in him lay to expose his *authority* to the *scorn* and *contempt* of Mankind. Whilst therefore we obstinately *refuse* to hearken to him in his Mediation for God, that is, to *submit* to his *Laws*, and *return* to our *duty* and *allegiance*, he will be so far from interceding for us in the vertue of his *meritorious sacrifice*, that he will appear against us as an *incensed* Judge in the *quarrel* of his Father's *Authority*, and *dearly* revenge upon our *guilty* heads all those *shameless affronts* and *indignities* we have offered it, and by making us *everlasting* Monuments of his *Vengeance*, convince us by *woful* experience, that he is no less a *just* Mediator for God than a *merciful* Mediator for *Man*. So that by resolving to *persist* in our *rebellion* against God, we do in effect *renounce* the *Mediation* of our *Saviour*, and *proclaim* before God and Angels that we will not be *beholden* to the *one* and *only* Advocate of sinners. And when we have flung our selves out of this protection, Lord ! whither shall we go for *sanctuary* from thy *Vengeance* ? When there is but this *one* Mediator, and he hath *discarded* me, O my wretched Soul, whither wilt thou *betake* thy self ? *Call now* and see if there be any will hear thee, to which of all the *Saints* or *Angels* wilt thou turn thee ? What *Favourite* of Heaven will *plead* thy cause, when the *only* Advocate of Souls hath *rejected* thee ? For if he who is my *only* Mediator, be *incensed* against me, who shall *mediate* between me and him ? when God alone was *angry* with me there was some hope, because my *Saviour* stands as a living Screen between me and his displeasure, to *guard* and *defend* me from it ; but when that

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is kindled against me too, what is there to *interpose* between me and the devouring flame? *Be wise therefore, O ye sinners, be instructed, ye obstinate Rebels against God; Kiss the Son lest he be angry, and ye perish from the way; for if his wrath be kindled but a little, blessed are all they that put their trust in him, but Wo be to them that provoke him.*

Thus the Mediation of Christ *addresses* to our *fear* as well as *hope*, in order to the *subduing* us to the Will of God, and *presses* at once upon *both* these great Avenues of our Souls with the most *irresistible* Motives.

III. That this his Mediation proceeds upon certain *terms* and *stipulations* between God and Men, which he *obtained* of God for us, and in his Name hath *published* and *tendered* to us. For when Mankind, by reason of the *degeneracy* of humane nature, were cut off from all *immediate* intercourse with God, and this most *wise* and *holy* Method of conversing with us by a *Mediator* was resolved on by the Divine Council, God, in consideration of what our Mediator had *ingaged* himself to *suffer* for us *in the fulness of time*, granted to him in our behalf a most *gracious* and *merciful* Covenant, whereby he *ingaged* himself to *bestow* his *Spirit* upon us to *enable* us to *repent* and *return* to him, upon condition that we should *seek* it, and *co-operate* with it; to *pardon* all our *past* sins, upon condition that we should *unfeignedly* *repent* of them; and to *crown* us with *Eternal life*, upon condition we should *persevere* to the end in *well-doing*. This is the substance of that *gracious* Covenant which God hath *granted* to us for the *sake*

of our Mediator ; who hath accordingly assured us from God, that he *will give his holy Spirit unto them that ask*, Luke 11. 13. That if we *will repent and be converted*, our sins shall be blotted out, when the times of refreshing shall come from the presence of the Lord, Acts 5. 19. And that if we *will be faithful to the death* we shall receive a Crown of life, Rev. 2. 10. And upon this Covenant it is that our blessed Saviour proceeds in his *Mediation* between God and Men. For our *Baptismal Vow* is nothing else but only a *solemn engagement* of our selves to perform the condition of this Covenant, upon which there results to us a *conditional* right to all that God hath promised in it ; and when by this *federal solemnity* of Baptism God and we have once obliged our selves to each other, by mutual promises and engagements ; Christ's Office, as Mediator between us, is to solícite on both sides for mutual performances ; and accordingly in Mediating for God with us, he requires nothing of us but what we promised to God, and in mediating for us with God he claims nothing of God but what God promised to us. And hence he is called, *The Mediator of this better Covenant*, Heb. 8. 6. and *The Mediator of the new Covenant*, Heb. 12. 24. because he transacts between both Parties to solícite the performance of their mutual engagements. For so the same Author in Heb. 9. 14, 15. seem to explain it. *How much more*, saith he, (having spoken before of the vertue of the blood of Bulls and Goats) *shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge our Conscience from dead works to serve the living God ; and for this cause he is the Mediator of the New Co-*

venant

venant, that by means of death for the Redemption of transgression, &c. they which are called might receive the promise of Eternal Inheritance; where those words [and for this cause] seem as well to refer to what went before as to what follows, and then the sense will be this, For this cause he is the Mediator of the New Covenant, both that he might take care that our Consciences being purged from dead works we might serve the living God, and that having redeemed us by his Death, we might receive the promise of eternal Inheritance. And accordingly he proceeds in his Mediation; for in acting for God as his King or Vicegerent, he hath enacted the Conditions which this Covenant requires of us into the Laws of his Kingdom, and exacts them of us under the fearful Penalty of eternal Damnation; whereby he hath taken effectual care that we shall either perform these Conditions, or undergo a punishment as great as the guilt of our neglect and contempt of them; and having thus tied them upon us by the utmost force of Law, that is, by Law established on the most dreadful Penalty, he hath, so far as his Regal Authority extends, compelled us to the performance of our part of this Covenant; so that if we do not perform it, it is not to be attributed to any neglect or omission of the Mediator, who to oblige us to perform it hath most faithfully acted for God, even to the utmost extent of that Power wherewithal he invested him. And so on the other hand, in acting for us as our Intercessor, he hath taken no less care to insure God's part of this Covenant to us than he did to insure our part of it to God. For this Covenant being granted to us by God in consideration of a

valuable satisfaction for our *sins*, Christ hath not only *rendred* this satisfaction to God by *dying* for us, and thereby *purchased* for us a just *right* and *claim* to all the *blessings* which God hath *promised* on his part if we *perform* what he *requires* on *ours*, but in the *vertue* of this satisfaction he also appears for us at the right hand of God, there to *plead* our *right*, and to *prefer* our *claim*, by exhibiting that *vocal* Blood, and those importunate Wounds with the price of which he purchased and obtained it. So that now we are intitled to all the *blessings* of this Covenant, not only by God's *Promise*, but by Christ's *Purchase* too, and to secure both, we have Christ himself *advocating* for us in Heaven with the price of that Purchase in his *hands*. So effectually hath he transacted for us in his Mediation with God in our behalf, that we have the highest security imaginable, that if we perform *our* part of this Covenant, God will not fail to perform *his*; since in so doing he would not only violate his own *truth* which he hath engaged to us by *promise*, but also injuriously defraud his own Son of what he hath duly *purchased* for us by his *Death*, and claims upon that Purchase by his *Intercession*. For he *intercedes* for no other blessings in our behalf but what he *purchased* for us upon a consideration that was not only infinitely *valuable* in itself, but also freely *accepted* by his Father: and he purchased no other blessings for us but what are specified in *this* gracious Covenant; so that he asks nothing for us but what he hath a right to obtain, nothing but what he purchased by his *Blood*, and is in strict Justice *due* to his *meritorious* Sacrifice, and consequently nothing.

thing that his Father can deny him without doing him the most outrageous wrong and injury; and therefore this we may be as confident of as we can be of any thing in the World, that whatsoever he hath *purchased* for us he will not fail to *ask*, and that whatsoever he asks he will be sure to *obtain*.

Thus Christ by his Mediation between God and Men hath taken the most effectual care to insure the *mutual* performance of this everlasting Covenant to both Parties. For to insure *God* of our performing *our* part, he hath bound it upon us by a Law enforced with an everlasting Penalty; which is the strongest Obligation he could lay upon us; And to insure *us* of God's performing *his* part, he duly *purchased* it for us by his *Death*, and in vertue of that just Right he ever lives to claim it by his *Intercession*, which is the strongest Obligation he could lay upon God; so that now, as God cannot fail in *his* part without violating his Truth and Justice, which would be to destroy his own Being, and *un-god* himself, so neither we can in *ours* without exposing our everlasting well being, and plunging our selves body and soul together into everlasting wretchedness and calamity. And hence I suppose it is that our Saviour is called *the surety of a better Covenant*. Heb. 7. 22. or, as the Greek word may be rendered, the *Trustee* between both Parties. to see that they *mutually* perform their *several* parts of this Covenant to each other; which Office our blessed Lord hath faithfully performed, in that he hath taken the utmost care to oblige both *God* and *us* mutually to make good our several Engagements to each other. For though he hath not

undertaken for us that we shall *certainly* perform our part, yet he hath undertaken to *oblige* us to it by the *bighest* and most urgent *Reason*, which was all that he could *reasonably* undertake for Beings that are *free* to good and evil; and if notwithstanding he hath *thus* obliged us, we will be so *desperately* obstinate as not to *comply*, he hath undertaken to *chastise* our obstinacy with a most *dire* and *exemplary* vengeance.

And since he *thus* proceeds in his Mediation upon the *certain* and *stated* terms of a *Covenant*, which he himself hath *published* and *revealed* to us, we may hereby most *certainly* *inform* our selves what *he* expects from *us*, and what *we* are to expect from *him*. For now we are sure that all *he* can expect from *us* is that we should faithfully perform *our* part of this *Covenant*, that is, that we should *implore* the *assistance* of God's holy *Spirit*, and diligently to *co-operate* with it, so as to *repent* and *return* from our *Evil ways* to the sincere *Practice* of all *Christian Piety* and *Vertue*, and that herein we should *persevere to the end*; and less than *this* he cannot *admit* without being an *unfaithful* *Trustee* for *God* of that blessed *Covenant* upon which he *Mediates*. And now we are also sure that all *we can* expect from *him* is, that if we *implore* the *assistance* of his *Spirit* we shall *have* it, that if with his *assistance* we *repent*, we shall be *pardoned*, and that if being *pardoned* we *persevere in well-doing*, we shall be *crowned with everlasting life*; and less than *this* he cannot *obtain* for us without being an *unfaithful* *Trustee* for *us*. For if he should *exact* less for *God* of *us*, or *procure* less for *us* of *God*, than that *Covenant*
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upon which he Mediates obliges God and us to, he would be wanting in his care *one way or t'other* to see this Covenant with which he is intrusted, *duly and impartially* executed, and either *defraud* God or us of some part of that *right* which it *devolves* upon us; which we have all the assurance in the world he will never do. So that now we proceed upon *certain* Terms, and do know *infalibly* what to *trust to*; we know that our Mediator exacts of us the *whole* and *intire* Condition of the Gospel-Covenant; that *this* he will certainly *accept*, but that *this* he *expects* without the least *defalcation* or *abatement*; so that if we heartily *implore* the *assistance* of his holy Spirit, and *co-operate* with it, we have all the assurance in the world that we shall be effectually *enabled* to render him that sincere *repentance* and *obedience* he requires, and that if we *repent* we shall be *pardoned*, and if we *persevere* in our *obedience*, be advanced to *everlasting glory*. On the other side, we know *infalibly before hand*, that if we *refuse* to *submit* to *this* Condition, or do any way *fall short* of it, instead of being our *kind* and *merciful* Advocate, our Mediator will become our *implacable* Judge, and *doom* us to a place of *dismal* Torment, where we shall live with *everlasting* *horror* and *despair*; so that now we can no longer *persevere* in our *impenitence*, without *trampling* at the same time on the *bighest* Encouragements, and *charging* head-long through the most *amazing* dangers.

IV. That as he acts *for*, and in the *behalf* of God and Men, so he *partakes* of the *Natures* of *both*. For that this *high* and *important* Office might be the more effectually *executed* and *per-*

formed, the eternal *Father* thought meet to place it in the hands of his own eternal *Son*, the *Son* of his natural *Generation*, to whom he communicated from all eternity his own *Divine Essence* and *Nature*. and whom in due time he appointed to assume the *Humane Nature* into a personal *Union* with his *Divinity*, that so being *God-man* in one Person, he might be the better fitted and accomplished to Mediate between *God* and *Man*. For in Mediating *Authoritatively* for *God* with us, he was to perform the Office of a *divine King*, to rule and Govern us, as *God's Vicegerent*, and either reduce us under his *Authority*, or chastise us for our *Rebellion* against him; which is a Sphere so vast, and so sublime, as needs no less than some *divine Intelligence* to inform and actuate it. For to wield the *Divine Scepter* and *Government* is a Providence that requires a *Divine Knowledge* and *Power*; for the *Souls* and *hearts* of men are the principal *Seat* and *Subject* of the *divine Government*, and therefore it is very requisite that he who is intrusted with the Administration of it should have a thorough and perfect inspection of all our most secret *Thoughts*, and *Intentions*, and *Purposes*, and *Resolutions*, otherwise how is it possible he should take cognizance of them so as to command, and over-rule, and reward, and punish them? But to know the *hearts* of men is in Scripture always appropriated to the *divine Omniscience*; so 1 Kings 8. 39. *Thou, even thou only knowest the hearts of the Children of Men*; and if only *God's all-searching Eye* can penetrate into the hearts of men, who but a *God* can Rule and Govern them? And accordingly our Saviour, upon whose shoulders

ders this inward and spiritual Government rests, challenges to himself this *divine Prerogative* which is so necessary a qualification for it, *Rev. 2. 23. And all the Churches shall know, saith he, that I am he which searcheth the reins and hearts, and will give every one of you according to his works.* Nor is it less requisite to qualifie him for this spiritual Empire, that he should be Almighty, than that he should be Omniscient; for to enable him to rule the hearts and souls of men it is necessary that he should have the Command and disposal of all those outward Events and Accidents in which they are any way concerned, since it is by these in a great measure that their hearts are swayed, their affections formed, their intentions and resolutions squared and regulated, and in a word, their good and evil actions rewarded and punished in this World; and to wield and manage, moderate and dispose such infinite numbers of Events as concern such infinite numbers of Men so vastly distant from one another in place, condition, and temper, requires a power that can do *whatsoever it pleases both in Heaven and Earth*, which the Psalmist appropriates to the *divine Power* as its peculiar *Prerogative*, Psalm 135. 6, 7. and if it be only a *divine Power* that can manage and dispose all the affairs of all men, what can be more requisite than that he who rules and governs them should communicate of the *divine Omnipotence*? And accordingly our Saviour, upon whom this Government is devolved, assures his Disciples that *all Power was communicated to him both in Heaven and Earth*, Matth. 28. 18. which being the *Prerogative* of the *divine Power* seems impossible to have been

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communicated to any but a *divine Person*. And therefore the Prophet *Isaiab*, speaking of the Government of Christ, tells us, that his Name *should be called Wonderful, Counsellor, the mighty God, Isa. 9. 6.* where by *Counsellor* and *mighty God* he seems to design his infinite *Knowledge* and *Power* whereby he should be qualified for this his *divine Government*; for so *Mighty God* doth always in the Scripture-phrase signify *Almighty God*; so in *Deut. 7. 21. Psal. 50. 1. Jer. 32. 18. Heb. 1. 12.* and elsewhere. By all which it is evident, that to Mediate *Authoritatively* for God with men is a Province so *sublime* as that it requires no less than *divine Perfections* in the Person that *undertakes* and *manages* it, and consequently that it is requisite he should be *God*.

Nor is it less requisite to render his Government more *awful* and *Majestick*. For though the condition of the *Person* alters not the *Nature* of the *Authority* he is vested with, yet in the estimation of men the same *Authority* is more or less venerable according as the quality and condition of the *Persons* cloathed with it is more or less *considerable*. Since therefore the quality of the *Person* doth always cast a *Cloud* or *Lustre* on the *Office*, it was very requisite that he who was Authorized to Mediate for God with men, which is the *highest Office* under God the *Father*, should be a Person of the highest *Rank* and *Dignity* next to God the *Father* himself, and consequently that he should be God the *Son*; and hence the Author to the *Hebrews*, Chap. 1. to render his Authority more awful, takes a great deal of pains to imblazon the dignity of his Person, in which he
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gives him such Stiles and Characters, as cannot without *extreme* force be applied to any but a Person *divine* ; he Stiles him *The brightness of his Father's Glory, and the express Image of his Person* ; the *Founder of the Earth, and the Maker of the Heavens, and the Upholder of all things by the word of his power*, Verse 3. 10. he tell us, that he was set far above the *Angels*, and that the Father had ordered all his *Angels to worship him*, declaring him to be God in these terms, *Thy Throne O God is for ever and ever* ; and then he concludes all with this application, *Therefore we ought to give the more earnest heed to the things which we have heard of him*, Chap. 2. v. 1. which shews that in the Apostle's sense to Mediate for God is a station so sublime that it was very fit it should be supplied (as it was) with a Person of the highest Dignity, that so his Person might reflect a Majesty on his Office, and render it more *awful and venerable* in the World.

And as, to accomplish him for this high Office of Mediating for God with Men, it was most fit he should be *God*, so it was no less requisite he should be *Man*. For Man being naturally a *sensitive*, as well as a *rational* Creature, in this *degenerate* state of his nature, wherein his sensitive part is *predominant*, there are no sorts of Objects do so vigorously *impress and affect* him, as those which strike immediately on his *senses* ; and hence it is that he so greedily prefers *carnal* before *rational*, and *sensitive* before *spiritual* goods, notwithstanding the latter are in themselves infinitely greater and more *eligible* ; and that in his conceptions of *spiritual* Objects he is so prone to
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blend and intermix them with carnal and Corporeal Phantasms, because his mind is so estranged from spiritual Objects by its continual intimacy and familiarity with sensual ones, that it can hardly frame any Idea of them without disguising them into some bodily semblance. God therefore being a spiritual and invisible Essence, and upon this account far removed out of the Ken and Prospect of our sense, our sensual and depraved minds must either be naturally indisposed to think seriously of, and consequently to be duly affected by him, which renders us prone to Irreligion, or to sophisticate our conceptions of him with corporeal Images and Phantasms which renders us prone to Idolatry; to prevent both which, God in great condescension to this deplorable weakness of humane mind, hath always thought meet to converse with us under some sensible appearance or visible Symbol of his Divine Presence. Thus when God conducted his Chosen People through the Red-Sea and Wilderness, he went before them in a Pillar of Cloud by day, and in a Pillar of Fire by night, and when afterwards he gave them his Law, he descended upon Mount Sinai in a bright and glorious flame, overcast with thick and solemn Clouds, in which illustrious appearance he afterwards made his Entrance into the Tabernacle, where he made his constant abode, and from whence he frequently exhibited himself to the Peoples Eyes and Senses in a body of visible light and glory, which visible light is in holy Scripture very often called the Glory of the Lord. And since God, in condescension to the weakness of humane minds, thought it meet

meet to present himself to the *senses* of men in some *visible* appearance, there is the same reason why the Mediator should assume some *visible substance* to his *invisible Godhead*; that therein he might exhibit himself to our *sense*, and thereby at once affect our minds with a great *love* and *dread* of his divine Majesty, and by vouchsafing us a *visible presence* prevent our framing *Idols* and *false Images*, and *Representations* of him in our own minds. Now of all *sensible substance*, there was none so proper for this end as *Humane Nature*, which is that above all others that we are most *intimately* acquainted with and most *accustomed* to *love*, and *reverence*, and *obey*. It is true, had his design been to Govern us by *terrors* and *affrightments*, as he did the *Jews*, it would have been more proper for him to assume that dreadful appearance of a *consuming fire*, in which he was wont to converse with *them*; but his design being to erect his *Empire* in mens *Souls*, and to *captivate* their *Wills* into a free and *generous Obedience*, he could not have appeared to us in any visible substance so proper for this end, so apt to *oblige* and *aw*, to *indear* and *terrifie* us together, as *Humane Nature*. And accordingly as God dwelt of old in the *Jewish Tabernacle*, and thence *displayed* himself before the *Eyes* of that People in a visible *Glory*; so the *Word*, as St. *John* tells, *was made flesh*, and *tabernacled among us*, (for so the Greek word *ἐσκήνωσεν* signifies,) i. e. as in condescension to the weakness of the *Jews* he pitched his *Tabernacle* among them, and thence frequently *appeared* in a visible *Glory* to their *sense*, so in condescension

to ours he pitched his Tabernacle in our flesh or Nature, from whence, as he proceeds, *we beheld his Glory*, (*i. e.* at his Baptism and Transfiguration) *as the glory of the only begotten Son*, or in which the only begotten Son was wont to *display himself* from between the *Cherubins*, *John 1. 14.* In short therefore since in Mediating for God with us it was very needful that in compliance with our weakness he should address to our sense in some visible appearance, and since there was no visible appearance in which he could so advantageously address to us as that of *Humane Nature*, it hence evidently appears how requisite it was that he should assume our Nature to his Deity, and be Man as well as God.

And as it was requisite he should be *God-man* in order to his Mediating for God with *us*, so was it also no less requisite in order to his Mediating for *us* with God; because, as I shall shew hereafter, to Mediate for us with God implies, first, his making an *atonement* for our *sins* with his *Blood*; Secondly, his appearing for us as our Advocate in Heaven. Now as for the first, it was highly requisite that he should be Man, that so he might *suffer* for us, his Divinity being wholly impassible; and this reason the Apostle himself assigns, *Heb. 2. 12.* *Forasmuch then as the Children are partakers of flesh and blood, he also himself* (speaking of Christ) *took part of the same, that through death he might destroy him who hath the power of death*; and seeing he was to assume another Nature to his Divinity, that so he might suffer for us, it was most fit and proper that he should assume *ours* rather than any other. For since God
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in mercy had consented to accept of *another* person's suffering for *our* sins, it was very requisite that what he suffered for us should come as near to our own personal suffering as it was possible, that so it might be more exemplary to us, and more nearly affect us with dread and horror for our sins ; and next to our own personal suffering is the suffering of our Nature : and therefore since the punishment of our sins was to be transferred from our Persons, it was highly fit it should be inflicted on our Nature, which it could not have been, had not he been Man who endured it.

And as it was requisite that he should be Man, that so he might suffer, and that to the Nature at least that had sinned might suffer, so it was no less requisite that he should be *God-man* in one and the same Person ; to render his sufferings a valuable Consideration for all that Punishment that was due to God upon the score of the infinite sins of an infinite number of Sinners. For how could the blood of one man, though never so innocent or excellent, have amounted to a valuable commutation for the forfeited lives and souls of a world of guilty sinners ? Or what less than the blood of *God-man* could have been any way equivalent to that Eternal Punishment that was due to God from the whole Race of Mankind ? And yet that it should be in some measure equivalent was highly requisite, as I shall shew hereafter, both to satisfy the divine *Justice* for what is past, and to secure the divine Authority for the future ; and accordingly we are said to be *purchased with the Blood of God*, Acts 20. 28. not that the Divine Essence can suffer or bleed, but being united

united into one Person with the Humane Nature, the Properties of this Nature, and also the Actions and Passions thence proceeding, may be truly attributed to it ; and therefore since in the Person of Christ, God was united to Man, whatsoever his Humanity suffered may be truly called the suffering of God ; and being so, it was a suffering every way equivalent to the Eternal damnation of the whole world of Sinners.

Lastly, As he was to appear as our Advocate at the right hand of God, it was very fit he should be Man, that so, as the Apostle discourses, *Having an High Priest that was in all points tempted like as we are*, as having been placed in our Nature and Circumstances, he might be the more affectionately *touched with the feeling of our infirmities*, Heb. 4. 15. *i. e.* that so our Nature being a part of himself, and that himself having experienced its weakness and infirmity, he might be the more nearly concerned for it, and be touched with a more tender compassion towards it, and consequently solícite its cause and interest at the right hand of God with greater zeal and importunity. For so the same Author reasons, Heb. 3. 17, 18. *Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the People, for in that himself hath suffered, being tempted, he is able to succour them that are tempted.*

And that he should be God as well as Man, is no less requisite to create in us the greater confidence o the success of his Advocation. For what Reason or Argument could be great enough to satisfie
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our guilty, and therefore anxious minds, that ever a meer Man, who had nothing beyond our selves to recommend him to God, but only his Innocence and Vertue, should be able to obtain such a prevailing Interest in Heaven, as not only to reconcile the Almighty Father of all things to a World of sinful men, against whom he was so justly and so highly incensed, but also to obtain of him to imbrace them with infinite Love, and crown them with eternal Favours; which is such a stupendous success as we could scarce have modestly hoped for from the most importunate intercession, not only of the best Man that ever was upon Earth, but of the highest Angel in Heaven? For unless we could reasonably suppose God to be more pleased with one innocent Man or Angel than he is displeased with a World of guilty sinners, which is hardly supposable, we could have no just ground to hope that the cries of the one's intercessions should be more prevalent with him than the cries of the others guilts. But when we consider, that he who hath undertaken our cause is the *Son of God*, the Son of his *natural Generation*, that from all Eternity was begotten of his *Essence*, *God of God*, *Light of Light*, *very God of very God*, what may we not expect from the Prayers of one so near and dear to the Eternal Father, that is fit either for him to ask, or for the Eternal Father to bestow? For this we may be confident of, that he can never be so highly displeased with us as he is pleased with his own Son, who is the stamp of his very Essence, and express Character of his Person, and that therefore his pleasure in him will be far more prevalent than

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all his displeasure against us ; and while it is so, we have all the security in the world that he will succeed in his Advocation, and prevail in our behalf. Thus that Christ should be *God-man* was in itself highly expedient to qualifie him for all the Parts and Office of his Mediaton, and accordingly the holy Scripture expressly declares him to be so.

For first, That he is God is as plainly asserted as any Proposition in the Bible. For thus not to instance in the Old Testament, where he is frequently stiled *Jehovah*, the incommunicable Name of God, and the Mighty or Almighty God, and *Immanuel*, that is, God with us; In the New Testament he is not only called God, *Acts 20.28*: where the Pastors are exhorted to feed the Church of God which he hath purchased with his own blood, which can be applied to none but Christ ; and *John 20.28*. where *Thomas* calls him *my Lord and my God*, which Confession of his, our Saviour himself approves, *Verse 29*. but moreover he is called the true God, *1 John 5.20*. And we are in him that is true, even in his Son Jesus Christ, he is the true God and eternal life, and God over all blessed for ever, *Rom. 9. 5*. and accordingly the Father himself is brought in thus bespeaking him, *Thy Throne O God is for ever and ever*, *Heb. 1. 8*. where his design is to shew the excellency of Christ above the *Angels*; for saith he in *Verse 7*. Of the *Angels* he saith, who maketh his *Angels* Spirits, and his *Ministers* a flame of fire, but unto the Son he saith, *Thy Throne O God*, &c. which stile, O God, here must necessarily import something greater than was ever attributed to *Angels*, and consequently something greater than a Nominal or Ti-

tular Deity, which our Adversaries in this Article allow was frequently given to the *Angel of the Lord* in the Old Testament: If therefore that Angel of the Lord were a meer created Angel, as they affirm, he had as much attributed to him as our *Saviour*, unless we suppose this stile, O God, to import real and essential Deity, and not merely nominal. So also *John* 1. 1. *In the beginning was the Word, and the Word was with God, and the Word was God.* For the clearing of which noble Text, which our Adversaries with a world of Art have endeavoured to perplex and intangle, it is to be considered that this Phrase, ὁ λόγος, *the Word*, was a term of Art by which in that very Age when this Gospel was written, and long before and after it, both the Jewish and Heathen Writers were wont to express and signifie a divine Person, a by whom the Ancient *Vide Note a* Jews understood the *Messias*, b who *ad finem.* is that very Person the Apostle here *Vide Note b* treats of. *ad finem.*

Since therefore by this Phrase *the Word*, both Jews and Gentiles, when St. *John* wrote this Gospel, understood a *divine Person*; and since by this Divine Person the Jews understood the *Messias*, there is no reason to imagine that St. *John* here meant it in any other signification, since in so doing he could not but foresee he should impose upon the World, and take an effectual course to make us believe he meant what he never intended. For he is so far from explaining this Phrase into any different sense from that of the Jewish and Gentile Writers, that he all along *Vide Note c* explains himself in the very same. *ad finem.*

Now it is hardly to be imagined by any one whose mind is not deeply tinctured with *Heretical Pravity*, but that had the Apostle used this Technological Phrase in any *different* sense from its common acceptation, he would have told us of it, and not have given us such an unavoidable occasion to mistake in so great a Doctrine, by clothing its sense in such Phrases as in the Language of the Age he wrote it in, signified so *differently* from what he *meant* and *intended* by them.

And as in the above-named Texts he is expressly stiled *God*, so other Texts, to convince us that he is not a meer *titular* Deity, attribute sundry things to him which are peculiar to God *Essential*. For so the *making of the World* is in sundry places expressly attributed to him, (which as the Apostle tells us, *Heb. 3. 4.* is peculiar to God; *For he, saith he, that made all things is God,*) for so in the above-named Text we are told, *That by him were all things made, and that without him was not any thing made, which was made*; where by *all things* we must necessarily understand the *whole World*, unless we will suppose the Apostle to equivocate, because it was then a common and received Doctrine that *the Word* was the *maker of the World*. For so, besides the above-cited Authorities, the *Chaldee Paraphrase* upon *Isa. 45. 12.* instead of *I made the Earth, and created man upon it, said the Lord,* renders it, *I by my word made the Earth, and created man upon it*; and on *Gen. 1. 27.* instead of *God created man,* the *Jerusalem Targum* renders it, *The Word of the Lord created man,* and so in several other places. This therefore being the Doctrine of the Age, *S. John* could

could not but apprehend that they would certainly understand these words of his in their own sense because in all appearance they are so to be understood ; if therefore he meant them in any other sense, he ought immediately to have explained himself, which since he hath not, it is plain either that he meant according to the *common* sense, or that he intended to *equivocate* ; but that he meant according to the common Doctrine of the Age is sufficiently evident from other Texts of Scripture. For *Heb.* 11. 3. the Apostle expresses this Article to the *Jews* in their own Language, *through Faith we understand that the Worlds were framed by the Word of God* ; now that by this *Word* he meant *Christ*, is plain from *Heb.* 1. 2. *In these last days God spake unto us by his own Son, by whom also he made the Worlds* ; and that by these *Words* he means the *whole Creation* is evident from the 8, 9, and 10. verses of this Chapter, *But unto the Son he said, Thy Throne, O God, is for ever and ever, &c. Thou hast loved righteousness, and hated iniquity, &c.* speaking still of the *Son* ; and then it follows, *And thou Lord in the beginning hast laid the foundation of the Earth, and the Heavens are the work of thine hands* ; for the conjunction (*And*) here plainly connects these words to the foregoing, *viz.* *But unto the Son he said, &c.* so that still it is the same *Son* of whom it is said, *Thy Throne, O God, &c.* and *thou Lord in the beginning, &c.* the same Person whose *Throne*, in verse 8. is said to be *for ever and ever*, that is said in verse 10. to have *laid the foundations of the earth*. So also *Col.* 1. 15, 16, 17. *Who is the Image of the invisible God, the first-born of every Creature, for by him were all things created,*

that are in Heaven, and that are on earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were Created by him, and for him, and he is before all things, and by him all things do consist ; where to shew that he means a proper and literal creation, the Apostle describes it in those very words wherein Moses describes the Creation of the World, *For by him were all things created that are in Heaven, and that are on Earth*, and to shew that he doth not mean by creating, renewing or regenerating, as the Socinians will needs understand him, he tells us, that not only *Men* were created by him, who are the only Subjects of this new Metaphorical Creation, but *all things* in general that are on Earth, and not only all things that are on Earth, but *all things that are in Heaven* too, where there never was any thing, *new created*, or regenerated ; for the *Thrones and Dominions, the Principalities and Powers, i. e. Orders of Angels* that are here said to be created by him have never been renewed or regenerated, but those of them that *fell*, fell for all eternity, and they which *stand*, have *always* stood, and shall stand for ever ; and therefore by his *creating* them must be meant his giving them their *being* and *existence*.

And as the creation of the World is in Scripture attributed to Christ, which speaks him a *divine Being*, so there are other things ascribed to him which are peculiar to the Divinity, as particularly his being *Alpha* and *Omega*, *the beginning and the end, the first and the last*, in *Rev. 22. 13.* and several other places, which is a stile that God hath appropriated to himself, *Isa. 44. 6. Thus saith the*

the Lord the King of Israel, and his Redeemer the Lord of Hosts, I am the first, and I am the last, and besides me there is no God. If then Christ be the first and last, as he himself declares he is, Rev. 1. 17. he must be that Lord, the King and Redeemer of Israel.

Hitherto we have been proving that he is God, but then there are other Texts that do as plainly prove him to be God-man. For so in 1 Tim. 3. 16. *Without controversie great is the mystery of Godliness, God was manifested in the flesh, which is the same with that of St. John, John. 1. 18. And the Word (which in the first verse he saith was God) was made flesh ; so also Phil. 2. 6, 7. For being in the form of God he thought it not Robbery to be equal with God, but emptied himself, and took upon him the form of a servant, being made in the likeness of man ; from which words it is plain that Christ was in the form of God before ever he was in the form of a Servant, for it was by taking on him the form of a Servant that he emptied himself, and his being in the form of a Servant consisted in being made in the likeness of man, so that his being in the form of God doth as much imply that he was God, as his being in the form of a Servant doth that he was Man, and since in becoming man he emptied himself, it necessarily follows, that before he became so he was full, and also that that fullness of his consisted in being in the form of God ; if then he was full by being in the form of God, before he emptied himself into the form of a Servant by being made in the likeness of man, it is certain that he was in the form of God before he was in the form of man, and that*

his being in the form of God doth as much signifie his being *really* God as his being in the form of men doth his being *really* Man : But for further satisfaction concerning these two last cited Texts, I refer the Reader to that most learned and incomparable Treatise, *Pearson's Exposition of the Creed*, fol 121, and 127. where the Cavils of the *Socinians* are all shamefully baffled with clear and convincing reasons.

Thus as it is highly requisite in itself that the Mediator should partake of the Natures of both the Parties between whom he interposes, so we are sufficiently assured that he doth, by Scripture Testimony. So that now in his Mediation for God with *us*, we have all the reason in the world to dread and reverence his Authority, and also to resign up our selves to his conduct with a *free* and *cheerful* mind. For being *God*, we are sure that he hath an *all-seeing* Eye that *inspects* our hearts, and *pries* into the inmost thoughts and purposes of our Souls, and an *Almighty* Arm that can *stretch forth* itself to the remotest distance, and *reach* us even to the bottomless Pit ; and being thus exposed to the *inspection* of an all-seeing Eye, and the *vengeance* of an Almighty Arm, how *dare* we harbour any *thought* or *purpose*, any *desire* or *affection* with which that Eye is offended or that Arm provoked ? But then being *Man* as well as *God*, his Authority comes armed to us with equal *Sweetness* and *Majesty*, and is every whit as apt to affect our *love* and *ingenuity*, as our *dread* and *reverence*. For how can we refuse to *obey* him when he commands us in our *own nature* ; a Nature which is most *intimate* and

and *familiar* to us, and which we are most inured to *love* and to *obey*; and above all, a nature wherein he *bled* and *died* for us, and chearfully exposed himself to *sorrow*, *shame*, and *torment*, that we might *live*, and be *happy* for ever? And so on the other hand, in his Mediation for *us* with *God*, we have all the reason in the World *stedfastly* to rely upon his *meritorious* Sacrifice and *powerful* Intercession; for as he was *Man*, he was not only *capacitated* to suffer for us, but he *actually* suffered in *our nature*, that very nature wherein *we* had justly deserved to suffer for ever. So that what *he* suffered for us came as near to *our* suffering for our selves, and consequently did as much satisfy the *ends* of divine Justice in exacting *punishment* of Offenders, as it was possible for any *substituted* or *vicarious* punishment to do. For though our *persons* escape, our *nature* hath been punished in *him*. But then being *God* as well as *Man*, what *he* suffered for us was not only *instead* of what *we* ought to have suffered, but *equivalent* to it. So that our *ransom* from eternal punishment being *paid* with the blood of one of our *own* kind, *hypostatically* united to *God*, we did as much suffer in *him* as we *could* do without suffering in our *own persons*, and what we suffered in him was every way *equivalent* to what we had *deserved* to suffer in our own persons. So that now we have all possible assurance that the divine Justice is so far *satisfied* by what Christ hath suffered for our sins, that if we *repent* and *forsake* them, we shall be freely *discharged* from all that infinite *Debt* of Punishment which we have justly *contracted* by them. And then again being *Man*, we
may

may be secure that he hath a most *tender* sympathy with the whole Mass of *humane nature*, by what distance soever of time or place *divided and dispers'd*, and consequently that having in himself experienced its *weaknesses and temptations*, so far as was consistent with his *innocence*, he must needs be a very *concerned and zealous* Advocate for us with the Almighty Father. And then being *God-man*, the Son of the Almighty Father's *Essence* as well as the Son of *man*, we may be equally secure that he cannot *fail* being *successful* in his *Advocation*, especially when he pleads for us, as he doth in the *right* of his own *meritorious* Blood by which he *purchased* our admission into the divine *Grace and Favour*. So that considering all these things, it is evident that there could have been no Mediator between God and us every way so *fit and proper* to govern us *for* God, and intercede for us *with* God, none in whom both *God and we* could have reposed that *Trust and Confidence*, as a *Theanthropos* or God-man.

V. Another thing which the Scripture proposes to our belief concerning this Mediator, is, that as he partakes of the nature of both the Parties between whom he mediates, so, that he might transact *personally* with *both*, he was sent down from *Heaven to us*, and is returned again from *us to Heaven*. For since he was appointed to Mediate between God and Men, it was highly expedient that he should *personally* address to *both* Parties, that so he might more *closely and effectually* solícite a *mutual* reconciliation between them, and that being *personally known* to both, they might both repose their *trust* in him with greater

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confidence and assurance. He was well known to the *Father*, in whose bosom he dwelt from all Eternity, to be a Person every way fitted to be intrusted with his *Authority* and the administration of his *Government*, as communicating with him in the same *divine Essence*, and consequently *essential Dominion*; by reason of which no person in the World could be so much concerned for his Father's *Authority* as he was, and consequently no Person could be so proper to be intrusted with it; and therefore when upon the first breach between God and men there arose an occasion for a *Mediator*, God could not but be infinitely satisfied that there was none so fit to act on his part, or Mediate for him, as his own Son. But then since he was neither known to us by person, nor allied to us by nature, as he was to his Father, we could have no such reason as the Father had to place our trust and confidence in him; and therefore though when he first undertook his Mediatorship between God and us, he was not related to us by nature as he was to the Father, yet it was upon an agreement between the Father and him that he should hereafter assume this relation to us, and become the Son of Man as well as the Son of God, that he was admitted to this Office. So that though from our Fall to his Incarnation he was not Man but only God, yet all that time he Mediated as God-man between God and Men, he Mediated for God as actually subsisting in the Divine Nature, he Mediated for men as he was infallibly to subsist in the humane nature also. He having therefore virtually and intentionally assumed our nature from his very first entrance on his Mediatorship, did thereupon

upon become *equally* related to *both* Parties, but till he had *actually* assumed our natures, and therein *manifested* himself unto us, we could not have that *knowledge* of him, nor of his *relation* to us, that the Father had, nor consequently that reason to repose our *trust* and *confidence* in him; and therefore that *we* might have the same reason to confide in him in his Mediation for *us* as God had in his Mediation for *him*, God so ordered it, not only that he should assume our nature, which, if he had so thought meet, he might have done without either being *seen* of us, or *born* among us, but also that he should *so* assume it as to be visibly *born* of humane kind, and *manifested* in it in the open *view* and *sight* of the World. For in the *fulness* of that time, which was long before prefixed in the Eternal Council of God, the Holy Ghost by an *immediate*, *invisible*, and *miraculous* operation on the *pure* and *immaculate* Womb of a Virgin, called *Mary*, of the Lineage of *David*, enabled her without any Congress of Man to conceive a Child of *humane* kind, consisting of a *rational* Soul in a *mortal* body, which the *Eternal Word*, or natural *Son* of God, who was before all Worlds, immediately *assumed* into a *personal Union* with himself, whereby he became *God-man*, who before was only *God*; and this without either commixing his *two* natures into *one*, or converting *either* of them into the *other*, but under their *Personal Union* preserving them still *distinct* and *separate*; which *God-man* the blessed Virgin that *conceived* him actually *brought forth* after the natural time of Women, and *Nursed* and *Educated* till he arrived to the *Age* of Man,

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at which time he began personally to *treat* with Men in his *Father's* behalf, and, in order to the *reducing* them to their bounden *duty* and *allegiance* to the Throne of Heaven, *revealed* his Mind and Will to them with his own mouth, and *pressed* and *inforced* it upon them with the most *powerful* Motives that ever were urged to mankind, and by his own *miraculous* Works and most *holy* Example abundantly *demonstrated* to them that what he revealed to be the Will of his Father was *true* and *practicable*. Thus far in his own Person he Mediated for his *Father* with *Men*, as I shall shew more fully hereafter.

The consideration of which ought in all Reason and Conscience to render his Mediation more *prevalent* with us. For when God the *Father* hath condescended so far as to send down his only Son from Heaven on an Embassie to us, to propose to *us* terms of Reconciliation who had so highly *incensed* and *affronted* him; when God the Son hath condescended so far as to cloath himself in *our* nature, that therein he might *indear* himself to us, and thereby *oblige* us to listen more attentively to his *gracious* Proposals, what a *stupendious* heighth of obstinacy will it be in us to *stop* our *Ears* against him, and *reject* those terms of Mercy he proposes to us, by persisting in a *wilful* Rebellion? Had God sent but one of the *lowest* Angels in Heaven to us to promise *pardon* and *eternal life* to us upon condition we would but sincerely *submit* to his Will, one would have thought a Proposal so infinitely *reasonable* in itself, and *advantageous* to us, should have been embraced by us with *transports* and *raptures*; but
to

to reject it *now*, when he hath sent it to us by his own *Eternal Son*, whom all his *Angels adore*, and by his Son *incarnate* in our own natures, is such a degree of *obstinacy* and *ingratitude* together, as no *Devil* was ever guilty of. Suppose that you beheld this most *glorious* Person coming down to you from the right hand of God to tender you a *Pardon* and a *Crown* upon condition you would submit to his Father's Will, and denounce *everlasting vengeance* against you if you persist in your *rebellion*; would you dare by refusing to submit, to reject that Pardon and that Crown, and *desire* that vengeance to his face? One would think it were *impossible*, but yet *in-effect* you do the same thing, who believe that *that* Jesus who preached this Gospel to the World 1600 years ago was the Son of God in *Humane Nature*, and yet obstinately refuse to submit to its Proposals. Hence from this very Topick, that God hath in these last days spoken unto us by his own Son, Heb. 1. 2. The Apostle himself makes this inference, *Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip*, Heb. 2. 1.

And now having finished his *Personal Treaty* or *Mediation* with us for God, he lays the foundation of his *everlasting Intercession* for us with God before our own Eyes, viz. in the *Sacrifice* of himself for the sins of the World. He might, if he had pleased, have suffered death for us in the *invisible* state, and received those tortures from the malice of *Devils* which were inflicted on him by the malice of *devilish men*, but that would not have given so great a *satisfaction* to our Faith. For,

for

for the *Son of God* to lay down his life for *Sinners*, is such a *stupendous* instance of *love*, as would have exceeded the *belief* of Mankind, had it not been *openly* and *visibly* transacted; and therefore he rather chose to resign up himself into the hands of the *Jews* his *cruel* Persecutors, and by *them* to offer up his Life upon the Cross in the *Publick* view of the World. And now having given this *sensible* evidence to our *Faith* that he *died* for us, to satisfy us farther that his death was *accepted* by his Father as a *full* Atonement for our sins, he *rose again* from the dead the third day after his Crucifixion, which was a plain evidence that his Father was fully *satisfied* with what he had *suffered* for us, because he *exacted* no more, but by his *Resurrection* actually *discharged* him from any farther suffering for ever. So that the *Resurrection* of Christ is not only an *evidence* of the *truth* of his *Religion*, under which notion I shall discourse of it hereafter, but also of the *acceptation* of his *Sacrifice*. For so the Apostle intimates in *Rom. 8. 33, 34.* *Who then shall lay any thing to the charge of God's Elect? It is God that justifieth: Who is he that condemneth? It is Christ that died, yea rather, that is risen again, i. e.* Who is there now that can presume to denounce eternal condemnation against any good Christian, since Christ himself hath *laid down his life* for him, yea rather, since he is *risen again from the dead*, and hath thereby given sufficient evidence that God hath *accepted* his *death* as our *ransom* from eternal condemnation? And now having satisfied our Faith in these two great points, that he *died* for our sins, and that God hath *accepted* his death.

death in lieu of that eternal punishment that was due for them, all the *further* satisfaction we can *ask* or *need*, is, that as he *came down* from the Father to Mediate personally *with* us for him, so he should *return* back again to the Father to Mediate personally for us *with* him, to *exhibit* and *plead* his *meritorious* Sacrifice in our behalf, and in *ver-tue* thereof to *solicite* our *pardon* and *acceptation* with God. And therefore to satisfy us in *this* also, after he had abode some time upon Earth after his *Resurrection*, and satisfied his Disciples by *frequent* Converses with them that he was *really* risen, and given them all *necessary* Orders for their *future* conduct in the propagation of his Gospel, he carried them out to *Bethany*, where after he had lifted up his hands and blessed them, he ascended before their eyes into Heaven, upon which it is said, *Luke 24. 52. That they worshipped him, and returned to Jerusalem with great joy*; surely not because their dear Lord was gone from them, never in this World to be seen by them more, *that* was cause of *sorrow* rather than *joy*, to them; but because he was gone to the right hand of the Father, there to *intercede* in Person for them, and for ever to *exhibit* that *wounded* and *bleeding* Body of his, by which he had made *expiation* for the sins of the World, and *purchased* the *promise* of the *Spirit*, and of *eternal life*; upon *this* account indeed they had great cause to *rejoyce*, because now they knew they had a *sure* Friend in Heaven where their main *hope* and *interest* lay, even that very Friend who not long before had freely exposed himself to a most *shameful* and *tormenting* death to rescue them from *death*
eternal,

eternal, and who after such an instance of *love*, they could not but conclude would employ his utmost interest with the Father in their behalf, and, in a word, who being the *only begotten* of the Father, whose precious Blood he had graciously accepted as a *ransom* for the sins of the World, could not but have an *interest* with him infinitely sufficient to obtain for them all the *graces* and *favours* that were fit either for them to ask, or for his Father to bestow. So that now if we heartily comply with him as Mediating for his Father with *us*, we have all the encouragement in the world to depend on him as Mediating for *us* with his Father, since he doth not Mediate with him by a *second hand*, or at a *distance*, but in his *own Person*, in that very Person which is not only infinitely dear to the Father as being his *only begotten Son*, but hath also infinitely merited of him by offering him his own life at his Command as a Sacrifice for the sins of the World: And accordingly upon this consideration the Apostle founds the hope of Christians; 1 John 2. 1, 2. *My little Children these things write I unto you that ye sin not, but if any man sin, let him not presently give up himself as hopeless and irrecoverable, for we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our sins.*

VI. And lastly, Another thing which the Scripture proposes to our belief concerning this Mediator, is, that upon his return from us to Heaven, there to Mediate Personally for Men with God, he substituted the divine and Omnipresent Spirit Personally to promote and effectuate his Me-

diation for God with Men. When he went up to Heaven, there to Mediate for *us* with God, he did not thereby *abandon* his Mediation for God with *us*, but immediately *substituted* a certain *mighty, spiritual* Being to act for him, whom he calls the *Advocate*, or, as we render it, the *Comforter* and the *Holy Ghost*, and who was to Mediate with Men in his behalf even as he Mediated with them in the behalf of his *Father*, and to Advocate for his Authority as he Advocated for his *Father's*. For so he tells his *Ministers*, whom he left behind him to assert and propagate his Authority in the World, *I will pray the Father, and he shall give you another Comforter or Advocate, i. e. to plead for, and inforce your Ministry in my behalf, whose Ministers you are, that he may abide with you for ever, even the Spirit of Truth, &c. I will not leave you comfortless, or without an Advocate. I will come to you, that is, by this Spirit of Truth who is to be my Vicegerent even as I am my Father's, John 14. 16, 17, 18.* But for the fuller explication of this great and necessary Article I shall, first, shew what this *divine Spirit* is, which Christ hath substituted to Mediate for God with us in his absence. Secondly, I shall explain his *subordination*, and *substitution* to Christ in *this* part of his Mediation. Thirdly, I shall shew what it is that he *hath* done, and still *continues* to do, in order to the *effecting* this Mediation.

First, *What this divine Spirit* is which Christ hath substituted to Mediate for God with us in his absence. I answer, it is the *third Person* in the *Tri-une* Godhead. For that besides the *Father* and the *Son* there is a third *divine Person* subsisting

ing in the Godhead, seems to have been a current Doctrine among the ancient Writers both d *Gentile* and *Jewish* e, and is more plainly and expressly asserted in holy Scripture; which third Person is known in Scripture by the name of the *Holy Ghost*, or the *Spirit of the Lord*, For that the *Holy Ghost* so often named in the New Testament is the same with the *Spirit of the Lord* so much celebrated in the Old, St. Peter expressly asserts, 2 Pet. 1. 2. *For the Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost*; from which words it is evident that this *Holy Ghost* whom S. Peter here mentions is the very same with that *holy Spirit*, or *Spirit of the Lord*, by whom, as we are told in the Old Testament, the ancient Prophets were inspired, *vid. Isa. 63. 11. 2 Sam. 23. 2. Mich. 2. 7.* and abundance of other places; and accordingly S. Peter applies that Prophecy of *Joel 2. 28. I will pour out my Spirit upon all flesh*, to that miraculous descent of the *Holy Ghost* on the day of *Pentecost*, *Acts 2. 16, 17. But this is that, saith he, which was spoken by the Prophet Joel, &c.* which could not be true, if St. Peter's *Holy Ghost* were not the same with *Joel's spirit of the Lord*. But it is most certain that the *Holy Ghost* whom St. Peter and the New Testament so often mention, was in the first place, a real *Person*, and not a meer *Quality*, as the *Socinians* vainly dream. For so we every where find personal properties and actions attributed to him. Thus he is said to speak, *Acts 28. 25.* and *Heb. 3. 7.* yea, and his speeches are frequently recorded; so *Acts 10. 20.*

Vide Note d ad finem.

Vide Note e ad finem.

The Spirit said unto Peter, arise therefore, get thee down, and go with them, for I have sent thee; and Acts 13. 2. The Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them; and how can we without horrible force to such plain, historical relations, which ought to be literal and not figurative, attribute these speeches to a meer Vertue or Quality? And elsewhere he is said to reprove the world, John 16. 8. and to search into and know the deep things of God, 1 Cor. 2. 10, 11. and to divide his Gifts severally to every man as he will, 1 Cor. 12. 11. And not only so, but such things and actions are attributed to him as can in no sense be attributed to the Father, which would be nonsense if he were only the vertue and power of the Father, and not a real Person, distinct from him. Thus the Holy Ghost is said to come, as sent from the Father, in the name of Christ, John 14. 26. and in John 16. he is said to come, as sent from Christ, verse 7. And when he comes, Christ promises them, that he shall guide them into all truth, for he shall not speak of himself, saith he, but whatsoever he shall hear, that shall he speak, ver 13. Again, he shall glorifie me, saith Christ, for he shall receive of mine, and shall shew it unto you, verse 14. And to name no more, the Holy Ghost is said to make Intercession for the Saints according to the Will of God, Rom: 8. 27. none of which things can in any tolerable sense be said of God the Father. Since therefore not only personal actions, but such personal actions also as cannot be attributed to the Father, are frequently attributed to the Holy Ghost; it hence necessarily follows, that he is

not merely the *virtue* or *power* of the Father, but a *distinct* principle of action from him, that acts from and by himself, and consequently is a real person or *subsistence*.

It being evident therefore, from what hath been said, that the Spirit of the Lord in the Old Testament is the same with the Holy Ghost in the New, and that the Holy Ghost in the New is a *real person* distinct from the Father, it hence follows in the second place, that this Holy Ghost is a *divine* Person, because in the Scripture-Forms of *Baptism* and *Benediction* he is always ranked with *divine* Persons, viz. the Father and the Son; thus Baptism is *in the name of the Father, and of the Son, and of the Holy Ghost*, Matth. 28. 19. And, *the Grace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost be with you all*, is the usual Form of Benediction, 2 Cor. 13. 14. Now that the *Father* is a *divine* Person *all* acknowledge, and that the *Son* is so too hath been proved at large, and therefore since the Holy Ghost is ranked with the Father and the Son, both in our Baptismal Dedication and Form of Benediction, that is a sufficient evidence that *he* is a *divine* Person also. For what likelihood is there that in such *solemn* acts of Religion, a meer *Creature* should be taken into co-partnership with the *divine* Father and Son? But besides both in the Old and New Testament *divine actions* and *perfections* are attributed to him. Thus in Job 33. 4. Creation is attributed to him, *The Spirit of God hath made me, and the breath of the Almighty hath given me life.* So also Job 26. 13. *By his Spirit he hath garnished the Heavens.* Since

therefore to Create is a *divine Act*, and since every Act flows from the *Essence* of the *Agent*, it follows that the *Essence* of this Spirit from which this divine Act of Creation flows, is *divine*. Again, in *Psal.* 139. 7. *Omnipresence* is attributed to this divine Spirit, *Whither shall I go from thy Spirit?* And if there be no place whither we can go from him, as the Question plainly implies there is not, then he must necessarily fill all places, and be *Omnipresent*. So again, *1 Cor.* 2. 10. *Omniscience* is attributed to him, *for the Spirit searcheth all things, yea, the deep things of God*; and that by searching here is not meant *Enquiry*, but *Knowledge* and *Comprehension*, the next verse will inform us, *For what man knows the things of a man save the spirit of a man which is in him? Even so the things of God knoweth no man, save the Spirit of God*. If then the Spirit's search be knowledge, and his Knowledge comprehends *all things*, what else is this but *Omniscience*? And as the *Actions* and *Attributes* which the Scripture attributes to the Holy Ghost are *divine*, so are the *Honours* also. For so *1 Cor.* 6. 19. our bodies are said to be *the Temples of the Holy Ghost which is in us*; now since there is nothing can make a *Temple*, which as such is the house of God, but only the *Inhabitation* of a *divine Person*, and since no person can have right to the honour of a *Temple*, which as such is made for *divine Worship*, but he to whom *divine Worship* is due; it will hence necessarily follow, both that the Holy Ghost is a *divine Person*, and that he hath right to *divine Worship*; and accordingly, *1 Cor.* 3. 16. the Apostle makes the *Inhabitation* of God's Spirit in us to be that which constitutes

stitutes us *Temples of God*, but how could his Spirit's dwelling in us constitute us *Temples of God*, unless he himself were *God*?

Besides all which he is in exprefs words affirmed to be *God*. So in *2 Cor. 3. 15, 16, 17. Even unto this day when Moses is read, the Vail is upon their hearts; nevertheless when it shall turn to the Lord, the Vail shall be taken away; now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty; in which words the Apostle, as all agree, refers to Exod. 34. 34. When Moses went in before the Lord to speak with him, he took the Vail off until he came out; from whence I argue, that that Lord whom Moses went in to speak with was Jehovah, the true God, this Jehovah, the Apostle tells us, is that Spirit, this Spirit he also tells us is the Spirit of the Lord, or the Holy Ghost, therefore the Holy Ghost is Jehovah, the true God. So also Acts 5. 3, 4. Why hath Satan filled thy Heart to lye unto the Holy Ghost, &c. Thou hast not lyed unto men, but unto God, i. e. in Lying to the Holy Ghost, who is God; for if he were not God, as we are sure he is not man, it might as well have been said, thou hast not lyed unto men only, no nor to the Holy Ghost only, but unto God; and indeed it ought to be so expressed, supposing that by the Holy Ghost and God he did not mean the same thing, because the design of the words was to aggravate Ananias his Crime, from the consideration of the greatness of the Person against whom it was committed, and therefore had the Holy Ghost been any thing less than God, as we are sure the Apostles were, to whom the Lye was immediately told, he ought*

to have pursued the Gradation as well to the *Holy Ghost* as to *men*, and then it must have been, it was not *meerly* to men that thou didst lye, no nor to the *Holy Ghost meerly*, but unto God himself; since therefore he places the *Aggravation* of his lying to the *Holy Ghost* in *this* only, that he lyed not unto *men* but unto *God*, it is plain that by the *Holy Ghost* and *God*, he meant the same thing. From all which Testimonies it is very apparent that this great *Spirit* or *Holy Ghost*, whom Christ hath substituted to carry on his Mediation for God with men in his absence, is no other than the *third divine Person* subsisting in the *eternal Godhead*. And indeed considering the *mighty* part he was to act, *viz.* to mediate *under* Christ for God with Men, the same reasons which rendered it necessary for Christ to be God to qualifie him for this Office, *vide* Page 24. do render it altogether as necessary for the *Holy Ghost* to be so. And indeed how is it possible he should operate upon so many Men together, at such remote distances as he is obliged to do by his Office, and at once move every member of that vast Body of Christ, the *Catholick Church*, dispersed over the Face of the whole Earth, unless like an *Omni-present* soul, he be *diffused* through the *whole*, and *coexists* with every part; and if he be *Omni-present*, he must be God. And now having given an account of the *Person* and *Quality* of this *Divine Spirit*, I proceed

Secondly, To explain his *subordination* and *substitution* to Christ, in this part of his Mediatorship for God with men. In order to which, it is to be considered, that this *subordination* of the sacred Persons,

Persons in the Holy Trinity proceeds not from any *inequality* of *Essence*, but from the inequality of their *personal Properties*. For as to their *Essence* they are all of them *God*, i. e. *infinite* in *being* and *perfections*; and being infinite, they must all be equal, there being no such thing as *more* or *less* in infinity; and then being equal in *Essence*, they must necessarily be equal in *essential Power* and *Dominion*, and consequently, as such, are no way subject or subordinate to one another, but as to their *personal Properties* it cannot be denied but they are *unequal*; for the *Father* who *begot*, must in that respect be superiour to the *Son*, who was *begotten*, and the *Holy Ghost* who *proceeded*, must in that respect be *inferiour* to the *Father* and *Son* from whom he proceeded; and upon this inequality their subordination is founded. For as there is a stated Number in the Trinity, by which the sacred Persons are determined to Three, so there is also a stated Order, by which they are ranked into a *First*, a *Second*, and a *Third*; which Order is not made by mutual consent or arbitrary constitution, but founded in the nature of those *personal properties* by which they are distinguished from one another. For as the *Father*, being the *Fountain* of *Godhead* to the *Son*, must be *first* in order of nature; and as the *Son* together with the *Father* was the *Fountain* of *Godhead* to the *Holy Ghost*, and therefore must be *second* to the *Father*, and in order of nature *before* the *Holy Ghost*; so the *Holy Ghost* *proceeding* from the *Father* and the *Son*, must of the Three be in order of nature the *Third*. For so the Scripture expressly asserts that he *proceeded from the Father*, John 15: 26, and also

also that he is *the Spirit of the Son*, Gal. 4. 6. and *the Spirit of Christ*, Rom. 8 9. and *the Spirit of Jesus Christ*, Phil. 1. 19. And being the Spirit both of the *Father* and the *Son*, he must be supposed to proceed from *both*. And wherever the Holy Ghost is in the Old Testament called *the Spirit of God*, it is in the Hebrew *Ruach Elohim* in the *Plural*, which seems to intimate that he proceeded not from *one*, but from *two* divine Persons, *i. e.* not from the *Father alone*, but from the *Son also*. So that though, as to their *Godhead*, they are all *equal*, yet in order of *nature*, and in respect of their *personal properties*, the third is *inferiour*, the second *superiour*, and the first *supreme*; and being *unequal* in those personal Properties by which they stand related to each other, it is very reasonable that according to these their personal *inequalities* they should be *subordinate* to one another, and consequently that the *Father*, who is the *Fountain* of the *Divinity*, should be *supreme* in the Divine Monarchy, and that the *Son*, who was *begotten* of him, should minister to him, and that the *Holy Ghost*, who proceeded from the *Father* and the *Son*, should minister to *both*. And accordingly in all its *external* actions and administrations *this* hath ever been the *Oeconomy* of the *Holy Trinity*, for the *Father* to act by the Ministry of the *Son*, and the *Son* by the Ministry of the *Holy Ghost*. For so before the *Fall* of man, and consequently, before this *Mediation* of the *Son* commenced, it is evident that even in *creating* the World the *Father* acted by the *Son*, and therefore is said to have made the World by him, Heb. 1. 2. and the *Son* acted by the *Spirit*, who
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is said to have moved upon the face of the *Chaos*, *Gen.* 1. 2. for that by the *Spirit of God* there is meant, the *third Person* in the Holy Trinity, we have reason to believe, because he is elsewhere said to have made Man, and to have garnished the Heavens, as hath been already shewn. And in the same Method of *subordination* the Godhead hath always proceeded in its transactions with the world, and that more *especially* and *remarkably* in this great affair of *Mediating* with mankind; wherein the *Father* hath always used the Ministry of the *Son*, and the *Son* the Ministry of the *Holy Ghost*; but in the matter of the *Mediator*, it is evident that this *subordination* of these sacred Persons was founded not only in these their *personal inequalities*, but also in a mutual agreement between them, in which the Son *agreed* with the Father, that in case he would be so far *reconciled* to *Rebellious Mankind* as to grant them a *Covenant of mercy*, and therein among *other* blessings to promise them his *Holy Spirit*, he himself would assume *our* Natures, and therein not only *treat* with us *personally* in order to the *reducing* us to our bounden Allegiance, but also die a *Sacrifice* for our sins; upon which agreement, the Father long before the Son had *actually* performed his part of it, even from our first *Apostasie*, granted his *Spirit* to mankind, which Spirit was granted to *this* end, that under the Son he should *Mediate* with *Men* in order to the reducing them to their due *subjection* to the Father. For all that heavenly *influence* which the Holy Ghost *sheds* forth upon the minds of men is wholly *Mediatorial* in God's behalf, and in order to the *reconciling*

ling Mens minds unto him; and therefore in this his Mediation he must be supposed to act in *subordination* to the *Son* who is *supreme* Mediator; and accordingly, as the *Son* hath been and will be always Mediating with Men by *this* blessed Spirit, even from his *Ascension* to the *end of the World*, so I make no doubt but he always Mediated with them by the *same* Spirit, even from the *Fall* of Man to his *Incarnation*. For so in the time of the *Old World*, we read of the *Spirit's* striving with men, *i. e.* in order to the subduing their stubborn Wills to a due *subjection* to the Will of the Father, *Gen. 6. 3.* In doing of which he even then Mediated for God with Men under the *Great Mediator*, and so he hath continued to do through all *successive* Ages of the *World*. For there is nothing more apparent from Scripture than that it is *under* Christ that the *Spirit* acts in the Kingdom of God, upon which account he is called *the Spirit of Christ*, *1 Pet. 1. 11.* even as by the ancient Jews he is called the *Spirit of the Messias*, as was observed before; and this Spirit whom *St. Peter* calls the Spirit of Christ, was, as he himself there tells us, the Spirit which was in the ancient Prophets; by which it is evident that long before Christ came, this Spirit was *his*, and that he acted by him. And even when he came down into the World to transact *personally* with Men, he generally acted by this holy Spirit. For so at his *Baptism* we are told that *the Holy Ghost* descended on him in a *bodily* shape, *Luke 3. 22.* upon which it is said, that he went away full of the *Holy Ghost*, *Luke 4. 1.* after which it is plain, that it was by this *Holy Ghost* in him that he

Prophefied and wrought his Miracles; for fo Isa. 61. 1. the Prophet attributes the whole Prophecy of Christ to the Spirit of the Lord which was upon him; and in Matth. 12. 28. our Saviour himfelf affirms, that he caft out Devils by the Spirit of God, and therefore he calls the Jews attributing his miraculous works to the Devil, blaſphemy againſt the Holy Ghoſt, Matth. 12. 31. becauſe it was by the power of the Holy Ghoſt that he wrought them. Now as the Father's acting by the Son implies the Son's Subordination to him, ſo the Son's acting by the Spirit, implies the Spirit's ſubordination to him, which ſubordination of the Spirit in his Mediatorial Office is immediately founded in that Compact of the Son with the Father, upon which he undertook the Mediation. For the Spirit was a part of the purchaſe of the Son's Blood, and whatſoever he purchaſed, he purchaſed of the Father by compact and agreement with him; ſo that now he hath a right to the Spirit's Miniſtry, not only by virtue of his proceeding from him, together with the Father, but alſo by the purchaſe of his own Blood, whereby he obtained the promiſe of him from the Father. For ſo the Holy Ghoſt is ſaid to be ſhed on us abundantly through Jeſus Chriſt our Saviour, i. e. through the Interceſſion he makes in virtue of his meritorious Sacrifice, Tit. 3. 5, 6. For whatſoever comes to us from God through Chriſt, is part of that he hath purchaſed for us, and in Rom. 5. 5, 6. he makes Chriſt's dying for the ungodly the reaſon of the giving the Holy Ghoſt to us. The promiſe of the Holy Ghoſt therefore, being part of the purchaſe of Chriſt's Blood, he, by his Advocacy in Heaven

Heaven obtained the *performance* of it of the Father, even as he doth the performance of all his *other* Promises. For the Father being the *supreme* Person in the Holy Trinity is the *prime* and *Original* Fountain of all our blessings, and every good thing we receive is derived from *him* to us *through* the Son, and *by* the Holy Ghost; and even the Holy Ghost *himself* is derived to us *from* the Father *through* the Advococation of the Son. For so he himself tells us, *I will pray the Father, and he shall give you another Comforter*, namely, the Holy Ghost, *John* 14. 16. So that though Christ hath purchased the *Holy Ghost* of the Father as he hath also all the *other* Blessings of the *New Covenant*, yet it is plain this Purchase *vests* him not with a *right* to *bestow* and *send* him *without* the Father, but only to *obtain* him *of* the Father upon his *Prayer* or *Advocation*; and so of all those other Blessings. So that still the Father is the *supreme* Source from whence the Spirit and all those blessings are *derived* to us, and it is from *his* hands that the Son procures them by his powerful *Intercession*; in short therefore, Christ by his death purchased a *right* of the Father to *obtain* of him, by his *Intercession*, Authority to send the Holy Ghost to Minister *for* and *under* him in his Mediation for God with Men; and accordingly he promises his Disciples that when he departed this World, he would send the *Comforter* to them, *John* 16. 7. where he uses the very same Phrase as he did when he Commissioned his Apostles to minister under him, *As the Father hath sent me, so send I you*, *John* 20. 21. and accordingly his *sending* the Comforter must denote his *Commissioning*

ning him by the Authority he had received from the Father to minister under him in his Mediation for the Father. For so in *John* 15. 26. *When the Comforter is come whom I will send to you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me, where first, the Son is said to Commission or send him; Secondly, to Commission or send him from the Father, i. e. by Authority from him; And thirdly, to Commission or send him to testify of him, and therein to minister to him; and so in Luke* 24. 49. *when he was just ascending into Heaven he tells his Disciples, Behold I send the Promise of my Father upon you, i. e. the Promise of the Holy Ghost; and accordingly, Acts* 2. 33. *St. Peter tells us upon that miraculous descent of the Holy Ghost, that Christ being exalted to the right hand of God, and having received of the Father the promise of the Holy Ghost, (i. e. having by his Intercession received Authority of the Father to send the Holy Ghost, according to that Promise which he had before purchased of him with his blood) he hath shed forth this which ye now see and hear, i. e. this Miraculous Gift of the Holy Ghost; in all which places, it is evident that the Holy Ghost was substituted, commissioned, and sent by the Son, authorized thereunto by the Father, to minister under him. For as the Son acts by the Father's Authority as he is his Minister, so all that Authority which he communicates to others to act under him, he must derive Originally from the Father, and consequently that Authority by which he sent the Spirit to act as his Minister, he must have deriv'd from the Father whose Minister him-*
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self is; and hence the Father is said to *send the Spirit in the name of the Son*, i. e. to appoint the Spirit to act *under the Son*, and by *his* authority, *John* 14. 26. as the Son is said to *send the Spirit from the Father*, i. e. by the authority which he had received of the Father; and this I verily believe is the reason why the Apostle in *Eph.* 4. 8. quotes the Psalmist with that variation, *he ascended up on high*, saith he, speaking of Christ, *he led Captivity Captive*, *he gave gifts unto men*, whereas the words of the Psalmist are, *He received gifts for men*, *Psalm* 68. 18. to denote that that gift of the Holy Ghost which Christ *gave* to his Church, was nothing but what he himself had first *received* from the Father; so that though it was from the *Father* that the Son had his *Authority* to send the Holy Ghost, yet it was from the Son that the Holy Ghost had his *Mission immediately*. And accordingly you may observe, that after Christ's departure from this World, the Holy Ghost acted *immediately* under Christ as the *supreme Vicegerent* of his Kingdom. For next and *immediately* under Christ he Authorized the Bishops and Governours of the Church, and *constituted them Overseers of the flock of Christ*, *Acts* 20. 28. it was *he* that chose their *Persons*, and appointed them their *Work*, *Acts* 13. 2. and gave them their several *Orders and Directions*, *Acts* 15. 28. *Acts* 16. 6. in all which it is evident he acted *under Christ*, and still continues to act as his *supreme Substitute and Vicegerent*; and accordingly he is stiled by *Tertullian*, the *Vicarious vertue or Power*, as he was the *supreme Vicar and Substitute* of Christ in mediating for God with Men;

so that now the Holy Ghost is *subordinate* to the Son, not only by virtue of his *procession* from him together with the *Father*, but also by virtue of his being *purchased* and *obtained* by him of the *Father* by his meritorious *Death* and *Intercession*. I proceed,

III. To shew *what* it is that this Holy Spirit *hath* done, and still *continues* doing in order to the *effectuating* this his Mediation. For there are some things which he *hath* done, and now *ceases* to do, and some things which he *hath* *always* done, and will still continue doing to the end of the World, of *both* which I shall give some brief account in order to the fuller explication of the Ministry of the Holy Ghost under Jesus the great Mediator. First therefore, there are some things which he *hath* done, and now *ceases* to do, and of this sort were those *extraordinary* operations he performed in order to the *Planting* and *Propagating* Christ's Gospel in the World, *upon* and *after* that his Miraculous Descent, of which we read in *Acts* 2. For when Christ was departing from his Disciples into Heaven, he ordered them to *stay* at *Jerusalem*, and not to undertake that mighty work of *Planting* his Gospel through the World *till they were endued with power from on high*, *Luke* 24. 49. which Power from on high was no other than that *miraculous* assistance which upon his Descent the Holy Ghost did afterwards vouchsafe them; upon which order they return to *Jerusalem*, and there continue till the day of *Pentecost*, *fasting*, and *praying* together in an Upper Room, when all of a sudden the Holy Ghost *descended* upon them in a *visible* body of bright
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shining fire, and *endowed* them with all those *Heavenly* powers which were requisite to *qualify* them for the *propagation* of Christ's Gospel through the World. For as they were to be the first Planters of the Gospel, it was requisite, First, that they should be able to *speak* the several *Languages* of those Nations to whom they were to preach; Secondly, that they should be *fully* and *clearly* instructed in the Doctrines which they were to preach; Thirdly, that they should be able to give the most *convincing* evidence of the *truth* and *divinity* of their Doctrines; Fourthly, that they should be conducted by *Infallible* advice through all the *emergent* difficulties of their Ministry; against all which necessities the Holy Ghost abundantly supplied *them*: For,

First, He *inspired* them with the *gift* of *Languages*, without which they must have spent a great part of their lives, before they could have been capable of preaching the Gospel to the World, in *learning* the several Languages of the several Nations they were to preach to; which must have very much *retarded* the *progress* of the Gospel. And therefore the Holy Ghost upon this his miraculous *Descent*, did in an *instant* infuse into them the *Habit* of speaking several Languages; insomuch that all on a *sudden*, and without any *Rules* of *Grammar* or previous *instructions*, they were heard to *speak*, to the great *astonishment* of their Auditors, in the fifteen several *Tongues* of fifteen several Nations, Acts 2. 4, &c. And though they were immediately *dispersed* abroad in the World, and some of them into *remote* Countries, whose names perhaps they had never heard

heard of, yet still wherever they came they were inspired with the *Language of the Country*, which they spake as *freely* as their own *Mother-Tongue*. And this was a vast advantage to them in their Ministry, because they were not only enabled by it to preach the Gospel to all Nations, but were enabled in *such* a manner, as gave a mighty *confirmation* to their *Doctrine*. For their very gift of *speaking* being a *miraculous* effect of divine power was an *undeniable* demonstration that what they spake was *divine*.

Secondly, The Holy Ghost *fully* and *clearly* instructed them in the *Doctrines* which they were to preach; and this was no more than what was necessary. For what they preached, who were the first *Planters* of the Gospel, was to be the standard of *truth* and *falsehood* to all succeeding Generations, and therefore it was highly necessary, that they should be *fully* and *clearly* instructed in the *Doctrine* of the Gospel, that so their *Successors* in all Ages might safely rely on their Authority. But whilst they were under the *Personal* Discipline of our Saviour, who instructed them by *Humane* Methods, *i. e.* by *proposing* his *Doctrine* to their *Ears*, and through their *Mediation* to their *Understandings*, it is plain they made but very *slow* and *slender* improvements. For after all his pains with them, they continued very *ignorant* of some of the most *material* Articles of Faith, and at best they had but *gross* Apprehensions of the nature of *Christ's Kingdom*, and of the *ends* and *reasons* of his Death, and were very *diffident* even of his *Resurrection*; and the reason was, that *Christ* taught them as a *man* doth

a man, *i. e.* by words, which are only the audible Images and Representations of things, which being liable to *misapprehension* and *oblivion*, some of them they utterly forgot, and some of them they grossly misunderstood. But when the Spirit came upon them, a wondrous Light broke all of a sudden into their Understanding, by which they discovered farther into the Gospel Mysteries in an instant than they had done under all our Saviour's teaching. For though the Spirit taught them no new Doctrines, but did only repeat and explain to them what our Saviour had taught them before, (*for he shall receive of mine, saith Christ, i. e. of my Doctrine, and shall shew, or explain it unto you.*) yet it is evident he taught them much more effectually than our Saviour. For he spake not to their Ears, but to their Minds and represented things more nakedly and immediately to their Understandings; he conversed with their spirits, even as Spirits do with Spirits, without involving his sense in articulate sounds, or material Representations, but objected it to them in its own naked light, and characterized it immediately on their Understandings. And as he immediately proposed the divine Light to their minds, so he also illuminated their minds to discern and comprehend it; he raised and exalted their intellectual Faculties, and, as a vital form to the light of their Reason, did actuate, and thereby enable it to comprehend his Revelations. And hence, *Acts* 19. 6. we are told that the Disciples who upon St. Paul's laying his hands on them received the Holy Ghost, spake with Tongues, and Propheesied, *i. e.* explained the deep Mysteries of the

the Gospel ; for so *Prophecy* in the New Testament doth most commonly signifie ; hence 1 Cor. 13. 2. the Apostle makes *Prophecy* to consist in *understanding* divine *Mysteries* and *Knowledge*, and in ver. 9. *We know in part*, saith he, *and we Prophesie in part* ; so that the effect of their receiving the Holy Ghost, you see, was *Prophecy*, that is, a clear *understanding* of, and *ability* to *explain* the *Mysteries* of Religion. A plain evidence how effectually he taught them, in that they no sooner became his *Scholars*, but they were fit to be the *Teachers* of the World. For though it seems probable that *he* as well as *our Saviour* instructed them *gradually* in the knowledge of the Gospel, since it was sometime *after* this first descent that the *Mystery* of the *calling of the Gentiles* was revealed to them, yet it is very apparent that he instructed them much *faster* than our Saviour had done, and much *fuller*, and that those *impressions* of divine truth which he made upon their understandings were much more *vigorous* and *clear*, and therefore could not be so easily either forgotten or mistaken by them. And accordingly our Saviour himself tells them, that *he had many things to say unto them, but they could not bear them*, such was the narrowness of their capacity, and the way of *his teaching* : *Howbeit*, saith he, *when the spirit of truth is come, he shall lead you into all truth*, John 16. 12, 13. *and teach you all things*, John 14. 20. Thus the Holy Ghost fully instructed them what *Doctrine* they were to preach to the World, and by his immediate inspirations enabled them to deliver down the truth to us, the *whole truth*, and nothing *but* the truth.

Thirdly, The Holy Ghost enabled them to give the most *convincing* evidence of the *Truth* and *Divinity* of their *Doctrine*; without which it was impossible they should ever have *succeeded* in their *Ministry*. But the only *certain* evidence they could give that their *Doctrine* was *divine*, was the testimony of *Miracles*. For there is nothing which *pretends* to be *divine* can any otherwise *evidence* itself to be *so*, but by something that is *apparently* *divine*; and there being nothing *apparently* *divine* but what is *plainly* and *evidently* a *miraculous* effect of *divine* power, it follows that *Miracles* only can attest the *Divinity* of any *Doctrines*. Wherefore to enable the first Planters of the Gospel to convince the World that their *Doctrine* was *divine*, it was highly requisite that they should be endowed with this *divine* power of working *Miracles*; and accordingly so they were upon this miraculous descent of the Holy Ghost upon them. For so, *Acts* 2. 43. upon this coming of the Holy Ghost on them we are told that *many wonders and signs were done by the Apostles*; so also, *Acts* 4. 30, 31. that upon their praying that God would *stretch forth his hand to heal, and that signs and wonders might be done by the name of Jesus*; God in answer to the Prayer filled them with the Holy Ghost, that is, enabled them by his Spirit to effect the *signs*, and *wonders* they had prayed for. It is true indeed, they had in *some measure* this gift of the Holy Ghost before this miraculous Descent, even while our Saviour was among them, but that was very *sparingly*, and only upon some particular *occasions*, and for the effecting some particular *Miracles*; but our Saviour

our promised them that upon his going to the Father, to send the Comforter to them, *They who believed on him should not only do the Works which he did, but greater works than those,* John 14. 12. and accordingly when after his *Ascension* the Holy Ghost came upon them, he *continued* with them, and upon *all* occasions impowered them to do *all* kinds of Miracles for the confirmation of their Doctrine; so that whereas before the greatest part of these *miraculous* signs of the *divinity* of the *Christian Doctrine* were performed by Christ himself in his *own Person*, and by that means confined to the place of his *Personal* habitation, which was too *narrow* a Theatre for many Spectators to behold them, the Holy Ghost by working Miracles in *his* name of *all* sorts, and upon *all* occasions *in* and *by* his Ministers, who were presently to be *dispersed* over the face of the whole Earth, did much more *amply* display his divine Power, and with greater *speed* spread the renown of it through the World, and by constantly impowering of *many* persons in *many* parts of the World to perform so *many* miraculous things in *Christ's Name*, did as it were carry him in open *Triumph* through the World, and at once display his *Majesty* and *Power*, over the face of the whole Earth. For what Christ did in his *own Person* while he was on Earth, *that* and *much more* the Holy Ghost did in the persons of all his *Ministers*; and the Holy Ghost did that at the *same time* in a *thousand* parts of the World which Christ did only in *one*; and by these *miraculous* effects, which are therefore called *the evidence and demonstration of the Spirit*, 1 Cor. 2. 4. the Holy Ghost asserted

to the World the *truth* and *divinity* of those Doctrines which the *Ministers* of Jesus taught. For this gift of Miracles *expired* not with those *Primitive* Ministers, but was continued down to their *Successors* for several Generations together, until the Christian Doctrine was *propagated* through the World; and then, when it had done its *work* and accomplished its *end*, it was *withdrawn*, as being no longer *necessary*.

Fourthly and lastly, The Holy Ghost conducted them by his own *infallible* advice through all the *emergent* difficulties of their *Ministry*. For the work wherein they were engaged, was attended with *difficulties* that were utterly *insuperable* to Humane *Wisdom* and *Power*. For first their work being such as required an *invincible* courage and *firm* integrity of mind, a *watchful* prudence and *spotless* purity of manners, it was highly needful, especially *at first* (a good *beginning* being of vast *importance* to all great *undertakings*) that they should be *infallibly* directed what *persons* were fit to be *ordained* to it, and *which* of those were most *fit* and *proper* for the several *Countries* and *Provinces* of the World; and then through the whole course of their *Ministry* they were fain to contend with all the united *Wit* and *Malice* of the World, and were very often sent to preach among *strange* Nations, whose *Tempers* and *Manners* they understood not, and still wherever they came they had *Spies* upon them to *watch* their *Designs*, and *observe* their *actions*, and ever and anon they were *accused* and *impleaded* by *subtil* and *insinuating* Orators before the *Tribunals* of their *Enemies*, and there forced to answer for themselves.

selves. Besides that they being to *convert* both *Jews* and *Gentiles*, between whom there was an *inveterate* aversion, and to *unite* them together into *one* Communion, it could not be otherwise expected but that great *diffensions* should arise among their *own* Converts, as accordingly it happened; which if not managed with infinite *prudence*, must needs give a great *disturbance* to them, and *interrupt* the course, and *hinder* the success of their Ministry. And in such *difficult* circumstances, it was almost impossible for them not to *miscarry* without being conducted by an infallible *prudence* and *circumspection*; under all which *exigencies* the Holy Ghost served the primitive Church in the same capacity as the *Urim* and *Tbummim* did the ancient *Jews*, *i. e.* as an Oracle to *advise* them in all cases of *difficulty*, and *direct* them in the management of all their *great* and *weighty* affairs. Thus in that difficult case, which of the Apostles should be sent forth to the *Gentiles*, the Holy Ghost either by a *Bath-Col*, *i. e.* Voice from Heaven, or an immediate *inspiration*, thus directs them, *Separate me Paul and Barnabas for the work whereunto I have called them*, Acts 13. 2. and when they went forth among the *Gentiles*, the Holy Ghost advises them where they should preach, and where *not*, Acts 16. 6. and also in the choice of their Bishops they had always the *Directions* of the Holy Ghost; so in Acts 20. 28. it is said that it was the *Holy Ghost* that set them over the *Flock*; and S. Paul tells Timothy, that the *ἐπισκοπὰ*, or *Episcopal Office* wherewith he was invested, was given him by *Prophecy*, *i. e.* by the immediate direction of the Holy Ghost; and

S. Clemens,

S. Clemens, who was a Disciple of the Apostles, tells us, that in those times they ordained Bishops, πνεύματι δοκιμάζοντες, *discerning by the Spirit* who should be ordained; and again, that they did it, πρὸ γνῶσιν εἰληφότες τελείαν, *having a perfect foreknowledge* who they should chuse. And thus also for composing the differences which arose between their Jewish and Gentile Converts, they had the *immediate* advice of the Holy Ghost, who directed them to that *wise* expedient, Acts 15. 28. by which the *peace* of the Church was secured for the present, and afterwards maintained in despite of all the attempts of *seditions* Incendiaries to *break* and *divide* it. And thus having recourse upon all occasions to this *infallible* Guide, they were never at a loss either *what* to say, or *how* to behave themselves; the Holy Ghost making good to them what our Saviour had promised them, When they bring you before Magistrates, take no thought what ye shall answer, for the Holy Ghost shall teach you at the same hour what ye ought to say, Luke 12. 11, 12.

These are the extraordinary things which the Holy Ghost acted for and under Christ, in order to the *planting* and *propagating* his Gospel through the World, and which he continued to act so long as it was *necessary* for that end. For as for the first, the Gift of Tongues, it seems to have been continued no longer than till the Gospel had been preached to, and some Converts made in the several Nations, the *First-fruits* of whom were always ordained to the work of the Ministry; and when once the several Nations had *Natives* of their own to preach the Gospel to them in their

own Languages, there was no farther necessity of this miraculous Gift of Tongues. And then as for the second, the *Gift of Revelation*, it seems to have been continued no longer than till the whole *New Testament* was revealed, and the several parts of it were collected into *one Volume*, and distributed to the several Churches, after which there was no farther necessity of any *new Revelation*. But as for the third, the *Gift of Miracles*, it seems to have been continued much longer than either of the *former*, as indeed there was longer occasion for it, especially for that of ejecting *evil Spirits*, who for many Ages had been the Gods of the World, and detecting their *frauds* and *impostures*, that so by beholding the manifold Triumphs of Christ's power over them, the Heathen might be at length convinced of the *falseness* of their *own Religion*, and of the *truth* of *Christ's*; and accordingly *this* gift, as I shall shew hereafter, was continued in the Church for above two hundred years together, till it had wrought its designed effect, *i. e.* had sufficiently detected the *fraud* and *malice* of those Idol Gods, to the conviction of all that were convincible, and then it was withdrawn as being no farther necessary. And then as for the last, *viz.* the *Gift of Counsel* and *Direction*, it seems to have been continued no longer than till the Government of the Church was every where *established*, and its Affairs reduced into a stated *course* and *method*, by which sufficient provision being made against those emergent difficulties with which the state of Christianity was perplexed, *this* Gift also ceased, together with the *reason* and *necessity* of it. This by these
extraor-

extraordinary *Gifts* and *Operations* the Holy Ghost continued to *solicite* the cause of Christ and his Religion in the World, till by their invincible evidence he had baffled the *malice* and *prejudice* of a *deluded* World, and *captivated* Mankind into the *belief* and *obedience* of the Gospel; and this being effected, he discontinued those *Extraordinaries*, and now proceeds to *solicite* the same cause in a more *ordinary* and *standing* way and method, *viz.* by *co-operating* with mens minds and wills in a more *humane* and *regular* manner, by joyning in with their *Reason*, and thereby influencing their *Wills* and *Affections*; which brings me to the

2. Second sort of the Holy Ghost's operations, *viz.* that which he *ordinarily* doth, and always *batb* done, and will always continue to do: For upon the cessation of these his *miraculous* operations the Holy Ghost did not wholly *withdraw* himself from mankind, but he still *continues* Mediating with us under Christ in order to the reconciling our *Wills* and *Affections* to God, and subduing that inveterate *Malice* and *Enmity* against him, which our *degenerate* nature hath contracted. For it is by this blessed Spirit that Christ hath promised to *be with us to the end of the World*, Matth. 28. 20. and Christ himself hath assured us that upon his Ascension into Heaven he *would pray his Father, and he should give us another Comforter*, meaning this Holy Ghost, *that he might abide with us for ever*, John 14. 16. and accordingly the Holy Ghost is *vitally united* to the Church of Christ, even as Souls are united to their bodies. For as *there is one body, i. e. Church*, so *there*

is one Spirit, i. e. one Holy Ghost which animates that body, Eph. 4. 4. and hence the Unity of the Church is in the foregoing verse called the *Unity of the Spirit*, because as the Soul by diffusing itself through all the parts of the body unites them together, and keeps them from flying abroad and dispersing into Atomes, so the Holy Spirit by diffusing himself throughout this mystical body joyns and unites all its parts together, and makes it one separate and individual Corporation. So that when by Baptism we are once incorporated into this Body we are intitled to, and do at least *de jure* participate of the vital influence of the Holy Ghost, who is the Soul, of it; and accordingly, as Baptism joyns us to that Body of which this divine Spirit is the Soul so it also conveys that divine Spirit to us. So that as in natural Bodies those Ligaments which unite and tie the parts to one another, do also convey life and spirit to them all; so also in this mystical Body, those federal Rights of Baptism and the Lord's Supper, which are as it were its Nerves and Arteries, that joyn and confederate its members to one another, are also the conveyances of that spiritual life from the Holy Ghost which moves and actuates them all. And hence the washing of Regeneration, and the renewing of the Holy Ghost, the being born of water and of the Holy Ghost are put together as concurrent things, and in Acts 2. 38. Baptism is affirmed to be necessary to our receiving the Holy Ghost; and if by Baptism we receive the Holy Ghost, that is, a right and title to his Grace and Influence, then must the Holy Ghost be still supposed vitally united to the Church, whereof

whereof we are made members by our Baptism, and like an *Omnipresent Soul*, to be *diffused* all through it, and to *move* and *actuate* every part of it by his heavenly *Grace* and *Influence*.

It is true, he doth not move and actuate us by meer *force* and *irresistible power*, so as to *necessitate* us, or to *determine* our natural liberty one way or t'other, nor doth he ordinarily work upon men in such a *strange* and *miraculous* way as he did in the first Ministration of the Gospel, when he frequently transformed men in an instant from *Beasts* and *Devils* into *Saints*, and as it were at one act, turned the whole *Tide* of their natures into a quite contrary *Current*. For so *Origen* against *Celsus* very often triumphs in these *sudden* and *miraculous* Conversions, wrought by the Christian Religion; so *lib. 1. p. 21.* should any man, saith he, release men's Souls from all sorts of wickedness, from Lust, and Unrighteousness, and Contempt of God, and this but in a hundred instances, surely no man would imagine that he could ever have inspired so many men with reasons strong enough to conquer so many Vices without a *divine* assistance; but if you enquire into the lives of those that have imbraced Christianity, you will find that whereas before they lived in all impurities and lusts *ἔξ ἑ δὲ παρελήφασιν, τὸν λόγον, τίνα ἔργον γέγονασιν ὁπαικίσεσσι καὶ σεμνότητι καὶ ὑσαδέσεσσι, i. e.* from that very time wherein they received the Word, how much more equal and temperate, serious and constant are they grown? So again, *lib. 2. p. 78.* in answer to *Celsus*, who calls Christianity a pestilent Doctrine, neither Jew, saith he, nor any one else can ever
make

make it out, ὅτι ὁλεῖται πᾶς ἀνθρώπος ἐπιστρέφει ἀπὸ τῆς χάριτος τοῦ θεοῦ καὶ ἐπὶ τὴν κατὰ φύσιν μετὰ σωφροσύνης καὶ τοῦ λοιπῶν ἀρετῶν βίον, i. e. that a pestilent Doctrine should so wonderfully convert the most profligate persons that embraced it, to a life most suitable to Nature and Reason, and all manner of Vertue. Such were the *miraculous* operations of the Holy Ghost in those days as to transport men in an instant from an *inveterate* habit of wickedness to a habit of Piety and Vertue. For so *Lactantius de fals. sup. lib. 3. c. 26.* what a mighty influence the divine Precepts have upon mens Souls daily experience shews, For, saith he, *Da mihi virum qui sit iracundus, maledictus, effrænatus; paucissimis Dei Verbis tam placidum quam ovem reddam: da cupidum, avarum, tenacem; jam tibi eum liberalem dabo & pecuniam suam plenis manibus largientem: da timidum doloris ac mortis; jam cruces & ignes & Taurum contemnet: da libidinosum, Adulterum, Ganeonem; jam sobrium, castum, continentem videbis: da crudelem & sanguinis appetentem; jam in veram clementiam furor ille mutabitur: da injustum, insipientem, peccatorem; continuo & æquus & prudens & innocens erit; i. e. Give me a man who is *wrathful, reproachful, ungovernable*, and with a few words of God I will render him as *placid* as a Lamb; give me a *covetous*, a *niggardly* and *tenacious* man; I will return him to thee *liberal* and *distributing* his Mony with a *bountiful* hand; give me one that is *timorous* of grief and death, he shall *despise* all manner of torment; give me one that is *lustful, adulterous*, and a *Buffoon*, you shall presently see him *sober, chaste, and continent*; give me one that is *cruel* and*

thirsty

thirsty of blood, his *fury* shall be immediately converted into *pity* and *clemency*; give me one that is *unjust*, *foolish*, and *criminal*, and he shall be presently rendred *just*, *prudent*, and *innocent*. Which wondrous Changes were so very frequent in the Primitive times, that the Heathens, as St. *Austin* hath observed, were very much *amazed* at them, and therefore attributed them to the power of *Magick*, thinking it impossible they should ever be effected without the assistance of some very *powerful Spirit*.

But since Christianity hath been *spread* through the World, and *prevailed* so far as to be the Religion of Nations, the divine Spirit doth not *ordinarily* work upon men in such a *strange* and *miraculous* way, nor produce in them such *sudden* Changes and *instantaneous* Conversions; but proceeds more *gradually*, and more suitably to the Methods of Humane Nature, by joyning in with our *understandings*, and leading us on by *reason* and *persuasion* from *Acts* to *Dispositions*, and from *Dispositions* to *Habits* of Piety. So that whatsoever *Grace* he *now* affords us, ordinarily works on us in the *sameway*, and after the *same manner* as if all were performed by the strength of our *own* reason; so that in the *Renovation* of our natures we cannot certainly distinguish what is done by the *Spirit* from what is done by our *natural Reason* and *Conscience* co-operating with *him*; only this we do most certainly know, that in this blessed work the Spirit is the *main* and *principal* Agent; that *without him we can do nothing*; and that *he is the Author and Finisher of our faith*, who *worketh in us to will and to do according to his own*

own pleasure ; but yet that he doth not work upon us as a *Mechanick* upon *dead* materials, but as upon *living* and *free* Agents, that *can* and *must* co-operate with him ; that he acts not on us by any *necessary* casualty, but in such a way as is fairly consistent with the *natural liberty* of our Wills ; and doth not renew us whether we *will* or *no*, but takes our free *consent* and *endeavour* along with him ; and that having done all on *his* part, that is necessary to persuade us, he expects that we should *consider* what he saith, and upon that, consent to his *gracious* Motions, and express this consent in a constant course of *holy* and *vertuous* endeavours ; and that unless we do *thus* concur with him, we shall for ever remain and *perish* in our sin, notwithstanding all that grace which he affords us. But as for the particular *manner* of the Holy Ghost's operation on our mind, it is not to be expected that we who know so little of the *nature* and *intercourse* of Spirits should be able to render a *clear* and *distinct* account of it ; only thus much may be said, that our Soul being a *thinking* spirit, whose very Essence consists in a power or principle of *Cogitation*, seems naturally incapable of any other passion from any *external* Agent, but only the impression of *Thoughts*. For how can a *Spirit*, whose very Essence is *thinking*, be any otherwise affected by any thing *without* it, but only by being made to *think*, or by having such *thoughts* and *considerations* impressed on it ? And by the same reason that bodies which are *material* substances are impressible only by *matter*, Souls which are *thinking* substances must be impressible only by *Thought*. And

hence we find by experience that there is no Object we converse with can any otherwise affect our *Mind*, than by suggesting such *thoughts* and *cogitations* to it, and that all the *pleasure* and *torment* of our minds consists in *joyful* and *tormenting* thoughts; which are plain Arguments that our mind is a sort of Being which nothing but Thought can *strike* or *touch*, and which hath no *sense* or *feeling* of any thing but only of *dreadful* or *hopeful*, *pleasant* or *painful* Cogitations. And if this be so, then the way of the Holy Spirits working upon our minds, supposing that he works suitably to their natures, must be by *inspiring* or *impressing* them with thoughts. For as he is an infinite Spirit, he is *always* and *every where* present with our Spirits, and hath an *immediate* access to them, by vertue of which he can speak to our minds *whenever* and *whatever* he pleases, and also *urge* what he speaks with that *life* and *power*, as to excite our most *serious* consideration and attention, and by this it is that he *ordinarily* works upon us in order to the reducing us to God, *viz.* by *inspiring* such good thoughts into our minds as are most apt to *move* and *persuade* us to *believe* and *obey* the Gospel, and by a continued repetition of them *urging* and *pressing* them upon us in order to the reducing our *vain* and *roving* minds to a *fixed* and *serious* attention to them. For it is very apparent that our *Faith* and all our good *Resolutions* are the *immediate* effects of *deep* and *serious* consideration. *I considered my ways, saith David, and turned my feet unto thy Testimonies.* So that in reducing us to God, the great work of the Spirit is to reduce us to a *fixed* and *steady* consideration;

sideration ; which being once effected, there naturally follows a *good* resolution, unless the Will be *invincibly* obstinate ; and to this as naturally succeeds the *actual* return of the Soul to God. Now to reduce us to this fixed consideration, the Holy Ghost, in the first place, *suggests* good thoughts to our minds, and then to keep our minds *fix'd* and *intent* on them, that so our worldly *cares* or *pleasures* may not divert us from them, he most importunately *urges* and *repeats* the same thoughts, or *seconds* them with a *train* and *succession* of new ones to the same purpose ; so that unless we are *incorrigibly* obstinate against *all* good motions, we cannot avoid admitting them into our most *serious* consideration, and when they are *there*, they cannot fail of raising in us good *desires* and *affections*, which if we carefully *cherish*, will soon determine in holy *purposes* and *resolutions*. In all which things, you see, it is only by *impression* of *thoughts* that the Holy Spirit operates on our minds. But this will more plainly appear by considering those *particular* operations on our minds which the Scripture attributes to the Holy Ghost, all which may be ranked under these five Heads :

1. *Illumination.*
2. *Sanctification.*
3. *Quickning* or *Excitation.*
4. *Comforting* or *Supporting.*
5. *Intercession.*

First, *Illumination*, or *Informing* our minds with the *light* of heavenly truth ; thus *Eph.* 1. 17, 18.

the Apostle prays *that the God of our Lord Jesus Christ, the Father of Glory, would give unto them the Spirit of Wisdom and Revelation in the knowledge of him, that the eyes of their understanding being enlightened, they might know what is the hope of Christ's calling, and what the riches of the glory of his inheritance in the Saints; and 1 Cor. 2. 12. we are told, that it is by receiving the Spirit of God that we know the things that are freely given us of God.* Now this Illumination of the Spirit is two-fold; first, External, by that *revelation* which he hath given us of God's *Mind and Will* in the holy Scripture, and that *miraculous* evidence by which he sealed and attested it; for all Scripture is given by *inspiration of God, 2 Tim. 3. 16. or as it is elsewhere expressed, was delivered by holy men, as they were moved by the Holy Ghost, 2 Pet. 1. 21.* And all those miraculous Testimonies we have to the *Truth and Divinity* of Scripture are, as hath been already proved, from the Holy Ghost, and upon that account are called, *the demonstration of the Spirit.* So that all that *light* we receive from Scripture, and all the *evidence* we have that *that light is divine*, we derive *originally* from the Holy Spirit. But besides this *external* Illumination of the Spirit, there is also an *Internal* one, which consists in *impressing* that external light and evidence of Scripture upon our *understandings*, whereby we are enabled more clearly to *apprehend* and more effectually to *believe* it. For tho the divine Spirit doth not (at least in the *ordinary* course of his operation) illuminate our Minds with any *new* Truths, or *new* evidences of Truth, but only presents to our

Minds.

Minds those *Old* and *Primitive* Truths and evidences which he at first revealed and gave to the World, yet there is no doubt but he still continues not only to *suggest* them both to our minds, but to *urge* and *repeat* them with that *importunity*, and thereby to imprint them with that *clearness* and *efficacy*, as that if we do through a *wicked* prejudice against them *wilfully* divert our minds from them to *vain* or *sinful* objects, we must unavoidably *apprehend* them far more *distinctly*, and *assent* to them far more *cordially* and *effectually* than otherwise we *should* or *could* have done. For alas! our minds are naturally so *vain* and *stupid*, so *giddy*, *listless*, and *inadvertent*, especially in *spiritual* things which are *abstract* from common sense, as that did not the Holy Spirit frequently *present*, importunately *urge*, and thereby *fix* them on our minds, our *knowledge* of them would be so *confused*, and our *belief* so *wavering* and *unstable*, as that they would never have any *prevailing* influence on our *Wills* and *Affections*. So that our *knowledge* and *belief* of divine things, so far forth as they are *saving* and *effectual* to our renovation, are the fruits and products of this *internal* Illumination of the Spirit.

Secondly, Another of these ordinary Operations of the Spirit, is *Sanctification*; which consists in the *purifying* our Wills and Affections from those wicked *Inclinations* and inordinate *Lusts*, which *countermand* God's Will in us, and set us at *enmity* against him; and *this* also the Scripture attributes to the Holy Spirit. So *Tit. 3. 5.* *For according to his mercy he saveth us by the washing of regeneration and renewing of the Holy Ghost;*

and in 1 Cor. 6. 11. *But ye are washed, but ye are sanctified, but ye are justified, in the name of our Lord Jesus, and by the Spirit of our God. And this is the meaning of our being sealed by the Spirit,* so often mentioned in the New Testament, *viz.* our receiving his Image or Impression from him; which consists in holiness and righteousness; and by this Image or Impression we are discriminated and set apart from the rest of the World, as a chosen Generation, a royal Priesthood, an holy Nation, and a peculiar People, 1 Pet. 2. 9. and made Kings and Priests unto God, Rev. 1. 6. upon which account we are said to be anointed by the Spirit, 1 John 2. 20. and by the same Image, we are also intitled to, and secured of, all the blessings of the New Covenant: upon which account it is called, *The earnest of the Spirit, and the first fruits of the Spirit.* And this Image of himself the Holy Ghost produces in us by suggesting to our minds the powerful Motives and Arguments of Religion, and by often reiterating, imprints them upon us with all their native force and efficacy in the most lively and affecting Characters; and by these his blessed suggestions he by degrees persuades and bends our stubborn Wills, melts and mollifies our hard hearts, reduces and tempers our wild affections to a willing compliance with the Will of God, and at length to a hearty complacency in all those instances of Piety and Vertue wherein our Sanctification, or this Image of himself, consists. Which operation of the Spirit we frequently experience in our selves. For how often do we find good thoughts injected into our minds, we know not how nor whence, which are many times improved into

into such *strong* and *vehement* convictions of the *folly* and *danger* of our sin, as even in the midst of our loose *mirth* and *jollity*, and in *despite* of all our endeavours to *chase* them from our minds, and *rock* our selves into a deep *security*, cease not to *follow*, and *hunt*, and *importune* us, till they have *scared* us into *wise* and *sober* resolutions; and though we, like *ungrateful* Creatures, do oftentimes *stifle* the good motions of the Spirit, and turn a *deaf* Ear to his Calls and *gracious* Invitations, yet doth he not presently give us *over*, but *still*, as we are running away from him, we hear a voice behind us calling after us to *return*; and though we *still run on*, yet still he *follows* us with his importunities through the whole course of our *sinful* life, till either he hath *brought* us *back*, or sees us past all *hope* of *recovery*. And indeed such is the *degeneracy* of our Natures, the *vanity* of our Minds, and the *prejudice* of our Wills and Affections against *God* and *Goodness*, that without this *sanctifying* influence of the Holy Ghost it is certain no man ever *was*, or ever *will* be reclaimed to a state of *Piety* and *Vertue*. For tho our Religion furnishes with such *Motives* as are infinitely sufficient to *persuade* us, and though our *Minds* and *Wills* are not so *depraved*, but that still we are naturally capable to *consider*, and naturally free to *follow* those *Motives*; yet so *vain* and *roving* are our Minds, so *averse* to all *serious* and *spiritual* thoughts; so *stubborn* and *inflexible* are our Wills to those *spiritual* duties which those *Motives* persuade to; so *cankered* and *prejudiced* against them, that did not the Holy Ghost frequently *impress* them on our Minds, and Patheti-

cally *urge* and *apply* them to our Wills and Affections, we should never of our selves so *thoroughly* consider them, as to be *conquered* and *persuaded* by them; but either our *thoughts* would presently *fly away* from them, and *rove* into sensual cares or pleasures, or our *Wills* and *Affections*, by objecting their *prejudices* and the *interest* of their Lusts against them, would infallibly *baffle* and *defeat* them. So that it is to this *sanctifying* influence of the Holy Ghost that all the *Graces* and good *Dispositions* of our Minds are owing.

Thirdly, Another of these ordinary Operations of the Spirit is *Quickning* or *Exciting* us in the ways of Piety and Vertue. For as by his *sanctifying* influence he first *inspired* us with *spiritual* life, so he still proceeds to *cherish* and *invigorate* it, and to quicken it up into *Activity* and *Motion*, whenever he perceives it *droop* or *languish*. Hence the Apostle, *Gal. 5. 25. If we live by the Spirit, let us also walk by the Spirit, i. e. if we have received spiritual life from him, let us move and act by him; and hence also we are said to be led by the Spirit of God, i. e. to be moved and conducted in our motion by him, Rom. 8. 14.* And this he also doth, partly by *admonishing* and putting us in mind of our duty, which in the *Croud* and *Hurry* of our worldly Occasions we are too prone to *forget*, and partly *suggesting* to our minds such *considerations* of Religion as are most apt to *quicken* our *sluggish* endeavour, to *allure* our hope, or *alarm* our fear, or *affect* our ingenuity, and by these to *excite* our zeal, and render us more *active* and *vigorous* in the ways of Piety and Vertue; and of this operation of the Holy Spirit there

there is no good man but hath *frequent* experience. For thus when our thoughts are *squandered* abroad among our worldly *cares* and *pleasures*, we are many times assaulted with *unexpected* temptations, which finding our minds in a *careless*, *forgetful*, and *incogitant* posture, are apt to *surprize* and *burry* us into *sinful* actions before we are *aware*, in which nick of time a *good thought* is suddenly *shot* into our minds to *warn* and *admonish* us of the *precipice* of sin and guilt we are *falling into* ; by which, if we are not wilfully *deaf* and *inadvertent* to it, the temptation is *discovered*, and *baffled*, and *defeated* ; and thus also when through the many temptations that do here surround us, our *zeal* for God and goodness doth at any time *languish*, and we begin to grow *cold* and *indifferent* in Religion, we find a world of good thoughts *pressing* so hard upon our minds, as that without doing *violence* to our selves we cannot avoid *listening* and *attending* to them, and when they have almost forced themselves into our attention, there they do so *vigorously* struggle with our *reluctant* Wills, so *Pathetically* address to our *listless* affections, that without *equal* violence to our selves we cannot avoid being *moved* by their *persuasions*, and at last *conquered* by their powerful *importunities*. Now these good thoughts are many times the immediate *inspirations* and *whispers* of the Holy Spirit to our minds, which he very often *imprints* on us with that *life* and *vigour*, and repeats and *urges* with that efficacious *Ardour* and restless *Importunity*, that unless we are strangely *obstinate*, we cannot find in our hearts to *repel* or *resist* them.

Fourthly,

Fourthly, Another of these ordinary operations of the Holy Spirit on Mens minds is *comforting* and *supporting* them, or *inspiring* their minds with such *joys* and *refreshments* as are necessary to *support* them under the *difficulties* and *temptations* they are here exposed to. For this operation of the Spirit is a *standing* provision against such *Difficulties* and *Temptations* as are too great for an *ordinary* patience and courage to *contest* with, and is not *ordinarily* vouchsafed to us, but only at *such* times when we are called to *do* or *suffer* something *beyond* our selves, and *above* our own strength and ability ; in which cases we are secured of this *supporting* influence of the Spirit by that Promise, 1 Cor. 10. 13. *God is faithful, who will not suffer ye to be tempted above what ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it.* For thus we read of the Primitive Church, that they *walked in the comfort of the Holy Ghost*, Acts 9. 31. i. e. had the constant *supporting* influence of the Spirit of God to *strengthen* and *bear up* their minds under that *mighty* work and *grievous* Persecutions they were to undergo ; and the Apostle makes it his earnest Prayer to God for his Christian Romans, that *he would fill them with all joy and peace in believing*, that is, in their profession of the Christian Faith, and that *they might abound in hope through the power of the Holy Ghost*, Rom. 15. 13. And accordingly we find the Ages of *Persecution* abounding with remarkable instances of this operation of the Holy Ghost. For whereas constant *Persecutions* never failed to exterminate *false Religions* from
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the World, witness the *Heathen Religion* and the *Christian Heresies*, the *Priscillians*, *Arians*, and *Donatists*, which whilst they were *tolerated* or *connived* at, did mightily *encrease* and *multiply*, but under *vigorous* persecutions immediately *shrunk*, and in a little time *dwindled* into nothing; the *true Christianity*, on the contrary, *bore up* its head under the *heaviest* oppressions, and *triumphed* in the midst of *flames*, and was so far from being *vanquished* by all the *barbarous* cruelties of its Persecutors, that the more they *persecuted* it, the more it *conquered* and *prevailed*, which doubtless is in a great measure to be attributed to this *supporting* influence of the *Holy Spirit*, which still accompanied its *Confessors* and *Martyrs*. For how was it possible that a company of *tender Virgins*, *delicate Matrons*, and *aged Bishops* could ever have endured those *long* and *dolorous* Martyrdoms, as many times they did, when their *Tormentors* took their turns from morning to night; and *plied* them with all kinds of cruelties, till they were oftentimes forced to *give over*, and *confess* that they had not heart enough to *inflict* the Tortures which those poor Sufferers had *courage* enough to *endure*? How could they have *fung* in the midst of *Flames*, *smiled* upon *Racks*, *triumph'd* upon *Wheels* and *Catasta's*, and there *challenged* their Executioners, as they often did, to *distend* their Limbs to the utmost stretch, to *tear* their flesh with *Ungulae*, to *scorch* their tender parts with fires, and *rake* their bowels with *Spikes* and *Gaunches*? How, I say, could they have endured all these *miserable* harrasings of their tender flesh with the most *witty* and

exquisite

exquisite Tortures, and this sometimes for sundry days together, when for one base and cowardly word they might have been released when they pleased, had they not been supported with an invisible hand, and refreshed with such strong consolations, as not only abated, but sometimes quite extinguished their pains? And the same comforts, though not perhaps in the same degree, other good men have frequently experienced; sometimes upon their undertaking some great and Heroick Office of Piety or Vertue, sometimes in their conflict with some great Temptation, sometimes when they have been sorely oppressed with some mighty sorrow or affliction, and sometimes in the hour and extremities of Death; for it is only upon these or such like extraordinary occasions that the Holy Spirit usually administers these great Consolations to our Minds. And this he also performs in the same manner as he doth the aforementioned operations, viz. by suggesting to, and vigorously impressing comfortable thoughts upon our minds; for there is no doubt but that as he can impress on us what thought soever he pleases, so he can also impress with what strength and vigour soever he pleases, and accordingly as he impresses a comfortable thought on us more or less vigorously, it must of necessity be a greater or a less consolation to us; if he think fit, and our state require it, he can imprint a comfortable thought on us with that strength and vehemence, as that it shall even ravish us from our sense, and so ingross all our attention to it as that we shall be altogether mindless and insensible of any pain or pleasure of the Body. For thus it is usual
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for *serious* Contemplators in their *profound* Muses to collect and call together *all* their animal spirits to attend that work, so that many times there are *none*, or not *enough* at least, remaining to supply the Offices of their *sense*, and carry on the *inferiour* operations of Nature; and if we our selves by *intense* thinking can thus *alienate* our minds from *sense*, we may easily suppose that the Holy Ghost, who hath the *command* of our minds, can when he pleases stamp a *joyous* thought so *vigorously* upon them, as that it shall instantly *transport* them into an *ecstasie*, and *ravish* them from all corporeal Sensation. And that *thus* he hath done is notoriously evident in the above-named *Martyrs*, whose *Senses* were many times so *intranscend'd* by the *rapturous* contemplations their *minds* were seized with, that they lay *smiling* and sometimes *singing* under the bloody hands of their *Tormentors*, without any *apparent* sense of those *long* and *exquisite* cruelties that were practised upon them. And though the blessed Spirit seldom applies these *strong* and *powerful* Cordials to pious minds but in such *great* and *urgent* extremities, it being much more for their interest to be kept *humble* and *lowly* than to be *ravished* with continued comforts, yet *ordinarily* he administers a *standing* peace and satisfaction to them, and whenever their necessities call for it, he inspires them with such *degrees* of joy and consolation as their case and condition requires:

Fifthly and lastly, Another of the ordinary operations of the Holy Spirit on Men's minds is *Intercession*, by which he enables us to offer up our Prayers to God with such *ardent* and *devout* affections

fections as are in some measure suitable to the *matter* we pray for. For Prayer being the immediate *converse* of our Souls with God, wherein our minds are obliged to *withdraw* themselves from *sense* and *sensible* things, and wholly to *retire* themselves from those Objects to which they are most *endeared* and *familiarized*, into the *divine* and *Spiritual* World, there is no one duty whatsoever, to the due performance of which, our *carnal* affections are naturally more *listless* and *averse*; and therefore as herein we have most *need* of the Holy Spirit's assistance, so herein he more *especially* operates on our minds, *exciting* in us all those *graces* and *affections* which are proper to the several parts of our Prayer, such as *shame* and *sorrow* in the *confession* of our sins; a *sense* of our *need* of mercy, and a *hope* of obtaining it in our *supplications* for *pardon* and *forgiveness*; *resignation* to God's *Will* and *dependance* on his *truth* and *goodness* in our address for *temporal* mercies and deliverances; *hunger* and *thirst* after *Righteousness* in our *Petitions* for his *grace* and *assistance*; and in a word, *Gratitude*, and *Love*, and *Admiration* of God in our *praises* and *thanksgivings* for *mercy*; and in these *divine* affections the *life* and *soul* of Prayer consists. And accordingly in *Gal.* 4. 6. the Apostle tells us, *Because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father*; that is, by kindling *devout* and *pious* affections in your Souls enabling you to cry to God with all *earnestness* and *assurance*, as to a *kind* and *merciful* Father; and hence also we are said to pray *in* or *by* the Holy Ghost, *Jude* 20. because all the proper *graces* and *affections*

ctions of Prayer are excited in us by him. And this his excitation of the graces of Prayer in us is called his *making Intercession for us*, Rom. 8. 26, 27. which imports no more than his *enabling* us to offer up the *matter* of our Prayers to God in a most *devout* and *affectionate* manner, or as he there explains himself, *with sighs and groans that are not to be uttered*, that is, with such *earnest* and *flagrant* affections as are too big for words to express. And this is properly to *intercede* for us. For as Christ, who is our Advocate in *Heaven*, doth offer up our Prayers to the Father, and enforce them with his own *Intercessions*; so his Spirit, who is our Advocate on *Earth*, begets in us those *affections* which render our Prayers *prevalent*, and wings them with *fervour* and *ardency*; the one pleads with God for us in our own hearts, by *kindling* such *desires* there as render our Prayers *acceptable* to him, and the other pleads with him for us in *Heaven*, by *presenting* their *desires*, and *soliciting* their *supply* and *acceptance*. Now this *Intercession* of the Holy Spirit is also performed, as all the foregoing operations, by *suggesting* to, and *imprinting* such thoughts upon our minds, as are most apt to *raise* and *excite* our *affections*; which thoughts he often *urges* with that *vehemence*, and *presses* with that reiterated *importunity*, that if we do not wilfully *repel* them from our minds, and *refuse* them admittance to our hearts and *affections*, they cannot fail to stir up in us all the *graces* of Prayer, and enflame our Souls with a fervent devotion; and accordingly whenever we *harbour* these suggestions of the Spirit, and by seriously attending to them *cherish*
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and encourage them, we find by experience they so affect and influence our devotions, as that in every Prayer our Souls take wings, and, like the Angel that appeared to *Manoah*, fly up to Heaven in the flames of our Sacrifice.

And thus I have given a brief account both of what the Holy Spirit hath done, and of what he still continues to do towards the promoting and effectuating of Christ's Mediation for God with Men. And by what hath been said it abundantly appears that he hath done for us, and still continues to do all that our case and necessity requires; and that there is nothing imaginable wanting on his part towards the reducing and reconciling our minds to God. So that now he may justly say to us as God doth to his Vineyard, *Isa. 5. 4. What could I have done more for my Vineyard that I have not done? Or, as the Hebrew expresses it, What is to be done more? Not but that by his omnipotent power absolutely considered, the Holy Spirit can do more for us than he ordinarily doth; he can in an instant infuse a new nature into us in despite of all the resistance of our Wills, and make such irresistible impressions in our minds, as our most inveterate prejudice and enmity against God shall never be able to withstand; but then his power always acts by the direction of his wisdom, and can do no otherwise, that is, it can do no more than it can wisely do; and it is certain that ordinarily and regularly it cannot wisely so act upon men as to determine their natural liberty to good and evil; since by so doing he must not only commit a perpetual violence on the frame of our Beings, and thereby*

reverse

reverse the established *course* of our *natures*, but also destroy the very *being* of *Vertue* in us, which is no longer *Vertue* than while it is *free* and *unconstrained*. But whatsoever he can *wisely* do, or which is all one, *consistently* with the liberty of our nature, he *hath* done, and still *continues* doing. So that now to the reduction of our Souls to God there is nothing wanting but our own *consent* and *free co-operation*, which if we *will* refuse we *may*; for, for a desperate *obstinacy* there is no *remedy*; if we *will not* comply with the blessed Spirit, it is certain he will not *save* us whether we *will* or *no*. So that when *inquisition* shall be made for the *blood* of our Souls, the utmost we can charge *him* with, is, that he did not *drag* us to Heaven in *spite* of our *teeth*, and *bind* up our *hands* in the Cords of an *irresistible* Fate to *binder* us from *murdering* our selves; but if we have so *little* regard of our selves as to *spurn* at our own happiness, it is by no means fit that he should force it upon us, and it would be a very *mean* and *unreasonable* condescension in him to *prostitute* his grace to such as *scorn* and *refuse* it. If therefore, after all these things that the Spirit hath done for us, we *persist* and finally *perish* in our *enmity* against God, he may fairly *wash* his *hands* in *innocency* over us, and charge our blood upon our *own* heads; and how *deplorable* soever our condition proves in the *future* state, his *Justice* will *triumph* gloriously in our *ruine*, and our own *Consciences*, together with all the reasonable World, will be forced to be his *Compurgators* and to pronounce him infinitely *just* and *righteous* in all his ways.

S E C T. II.

Concerning the particular Offices of Christ's Mediation.

FOR the clearer stating what are the particular Offices of the Mediator, it will be necessary briefly to enquire into the state and condition of the Parties between whom he mediates, as they stand related to one another. For he being to Officiate for and between God and Man, to be sure his Offices must be such as their respective states and conditions do require. For how can he officiate effectually between them, unless he performs all those good Offices on both sides, which, considering their states as they stand related to one another, are necessary to create a mutual accord and agreement between them? Now the state of God as he stands related to us, is that of a supreme and absolute Sovereign over blind and rebellious Subjects, who were so far depraved and degenerated, as that we neither understood his Will, nor were at all disposed to obey it. Wherefore that he might officiate effectually for God with us, his ignorant and rebellious Subjects, it was necessary, First, that he should perform the Office of a Prophet, in revealing God's will and pleasure to us, of which the whole Race of Mankind was so deplorably ignorant. Secondly, That he should perform the Office of a King, in exacting our obedience to God, and subduing our stubborn Wills to his heavenly pleasure; so that in officiating for

God

God with *us*, it was necessary that he should both *teach* us as God's *Prophet*, and *rule* us as God's *King*. And then the state of Man as it respects God, is that of a most *guilty* and *criminal* Subject, who by a continued course of Rebellion had justly and highly *incensed* and *provoked* his Sovereign Lord against him, in which state of things it was highly necessary that in officiating for *us* with God, our Mediator should in the first place render him some *great* and *honourable* reparation in our behalf, such as he, in his infinite Wisdom, should think meet to *exact* for those *high* and *manifold* Affronts and Indignities which *we* had offered to his *Sacred* Person and Authority. For without some *such* reparation he could not well have admitted of any reconciliation with us, without prostituting his own Authority, and rendering it *cheap* and *vile* in the eyes of *bold* and *insolent* Offenders. Now the greatest reparation he could make for us was to take *our* punishment on *himself*, by offering up his *own* life to God as a *Sacrifice* for the sins of the World. And then, secondly, it was necessary, that having made this reparation for us, he should thereupon become our *Advocate*, and *plead* his Sacrifice to God in *our* behalf, that for the sake thereof he would be so far propitious to us, as to *admit* us upon our *unfeigned* Repentance, to his *grace* and *favour*. Both which are comprehended in the *Priestly* Office, which consists, as I shall shew hereafter, in *atoning* God with *Sacrifice*. So that the *particular* Offices which the *respective* states of God and Man require of him that meditates between them, is to *teach* and

rule for God, and to *expiate* and *Advocate* for Men.

But for the better understanding of these particular Offices, it is necessary we should briefly consider the *Method* and *Oeconomy* of them, and explain in what *Order* and *Manner* the Mediator hath proceeded and advanced in the exercise and administration of them. Which, in short, was thus; by *Commission* from God the Father he came down into the World, where the *first* Mediatorial Office he undertook was that of a *Prophet*, in the discharge whereof he made a full revelation of God's Mind and Will to the World. And having performed this, at least so far as was needful in his own Person, he next enters upon the first part of his *Priestly* Office, which was to make an *expiation* for the sins of the World, by the *Sacrifice* of himself; and this being finished, he a little after proceeded to the other part, which was to make an *Oblation* of his Sacrifice to God in *Heaven*, and in virtue thereof to *advocate* for us, and *solicite* our Pardon and admission into the divine favour; upon the performance of all which, and as a glorious reward of it, he was admitted to sit down at the *right hand* of God in the Throne of Regal Authority next and immediately to the Father. For so *Phil. 2. 8, 9, 10.* the Apostle tells us, *He humbled himself, and became obedient to the death, even the death of the Cross; wherefore God also hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow.* And in *Heb. 12. 2.* his sitting down at the right hand of the Throne of God is the consequence of his enduring the

the Cross, and despising the shame of it. So that in short, the *Order* and *Method* in which he proceeded in his Mediatorial Offices was this, *First*, he *Prophefied*, then he made *expiation* for our sins on the Cross, then presented his Expiation in *Heaven*, and therein began to *advocate* or *intercede* for us; and then he received that *Regal Authority* by which he is to reign till the *Consummation* of *all things*. And therefore for the more *clear* and *distinct* explication of these particular Offices, it will be the most proper to treat of them in the same order wherein they are placed in the divine Oeconomy, beginning first with the *Prophetick*, thence proceeding to the *Priestly*, and thence to the *Kingly Office*.

S E C T: III.

Of the Prophetick Office of Jesus Christ.

CONsidering the manifold *Errors*, and the deep *Ignorance* in which Mankind was almost universally *lost* and *bewilder'd*, it was absolutely necessary that he who mediated for God with *men*, in order to the *reconciling* them to him, should in the first place take care to inform them of the *Nature*, and instruct them in the *Will* of God; without which it was impossible for them so much as to know what it is to be reconciled to him. And accordingly this was the *first* Mediatorial Office that our Saviour undertook,

viz to prophesie to the World, i. e. to reveal and publish the Gospel to Mankind, wherein the Nature and the Will of God, and the Method of our Salvation, are plainly stated and described, so far forth at least as it is necessary to our reconciliation to him. Upon which account he is called *the Light of the World, the Sun of Righteousness, the Way and the Truth, and the bright Morning Star*; all which refer to his Prophetick Office, which is the fountain of all that spiritual light that shines through the World. For long before our Saviour was born, it was foretold of him that he should execute the Office of a Prophet; so *Dent. 18. 15. The Lord thy God shall raise up unto thee a Prophet, from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken*; which prophecy S. Peter applies to our Saviour, *Acts 3. 22. And upon this and other Prophecies of the Old Testament it is evident, it was a general anticipation among the Jews in our Saviour's time, that the Messias should be a Prophet. For thus, upon Christ's feeding five thousand men with five Loaves and two Fishes, they cried out, This is of a truth that Prophet that should come into the World, John 6. 14. so upon his restoring the Centurion's Servant, they were amazed, and glorified God, saying, that a great Prophet was risen up among them, Luke 7. 16. And so also his own Disciples stile him, A Prophet mighty in deed and word before God and all the People.*

Now this Prophetick Office of Christ consisted not so much in foretelling of future events (though this he also did so far as it was needful for

for the Church) as in *expounding, declaring and making known* the Will of God to us by divine revelation. For so, to *propheſie* ſignifies no more than to ſpeak *from* or in the *ſtead* of another ; *πρὸς* in composition being all one with *ὑπὸ* : thus *Exod.* 7. 1. *God ſaid to Moſes, I have made thee a God to Pharaoh, and Aaron thy Brother ſhall be thy Prophet,* that is, he ſhall be thy *mouth* to deliver to Pharaoh what I ſhall deliver to thee. For ſo the word is explained, *Exod.* 4. 16. *He ſhall be thy ſpokeſman, he ſhall be to thee inſtead of a Mouth.* And in this ſenſe the Poets were anciently called the Prophets of the *Muſes* ; ſo *Theocritus,*

Μουſίων δὲ μάλιστα τίεν ἱερὸς ὑποφήτας.

i. e. the ſacred Prophets of the *Muſes* ; and Saint Paul himſelf, *Tit.* 1. 12. calls the Heathen Poets their Prophets, quoting a paſſage out of *Epimenides* , who though he is ſtil'd by *Laertius* *διοριλέας* , a great Favourite of the Gods , and, as he relates the Story, directed the *Athenians* how to *luſtrate* their City in a time of Peſtilence, yet if we may credit *Ariſtotle* , *ἔπει οὐδ' ἐσομένων ἐμανθίδετο* , *i. e.* he never propheſied of things to come , *Rhet.* l. 3. c. 17. but was only a Divine, as *Platarch* calls him, and *διορίτης καὶ σοφὸς περὶ τὰ θεῖα* , *i. e.* a Friend of God, and one that had a deep inſight into divine things. By which it is evident that *Propheſying* doth not neceſſarily include, in the true acceptance of it, *foretelling* futurities , but only denotes *declaring* the Mind and Will of God in any matter by divine inſpiration. For ſo *Juſtin. Mart. in Cohortat. ad*

Græc. tells us that the Prophets declared those things to the World, ἀ τὸ ἄγιον ἐπ' αὐτοὺς κατελθὼν πνεῦμα τὸς τιῶ ἀληθὴν διουσίαν μαρτυρεῖν βουλομένης δι' αὐτῶν διδάσκειν παθήσειτω, *i. e.* which the Holy Ghost descending upon them had intended by them to teach those persons who were truly willing to be instructed in the true Worship of God. And accordingly *S. Chrysostom*, ὁ παρρησίας ἐξιδανότης ἔστιν, ἀλλὰ τῷ θεῷ, a Prophet is not only an Interpreter, but an Interpreter of God. And so also *Dionysius the Areopag.* styles the Prophets, τῆς ἀρρήτου σοφίας πατέρες, *i. e.* the Fathers of secret Wisdom, *Epist.* 9. because they discovered those things to the World which were discoverable only by divine inspiration. And in this large sense of the word, Christ's *Prophetick Office* is to be understood, *viz.* as a *declaring* and *signifying* the Will of God to Mankind, concerning the *Way* and *Method* of our *reconciliation* to God, and *eternal salvation* by him. But for the fuller explication of this his *Mediatorial Office*, I shall endeavour first, to shew how *excellently* he was *fitted* and *accomplished* for it; and secondly, how *fully* and *effectually* he hath *discharged* it. As for the first, how *excellently* he was *fitted* and *accomplished* for this Office will evidently appear by these three considerations.

I. That when he came down to *prophecie* to us, he came *immediately* from the bosom of the Father. For as he was the *Eternal Son* of God, he was always *with* him from all Eternity, and always *intimate* and *infinitely dear* and *familiar* to him; and therefore as such, must not only be supposed fully to *comprehend* his Nature, and

and perfectly to *know* his *Will*, but also to be privy to his most secret *Thoughts* and *Councils*. And it is upon this account perhaps chiefly that he is called the *Logos* or *Word of God*, because, as S. Gregory Nazianzen discoursed, *Orat.* 26. he hath the same relation to God the Father that a *word* or *inward thought* hath to the *mind*; not only in regard of his *generation* without any *passion*, but because of his intimate *conjunction* with him, by which he perfectly *understands* him, and so hath full power to *declare* him. For the *Father* is known, saith he, by the *Son*, and the *Son* is a *brief* and *easie* demonstration of the *Father*, as every thing that is begotten is $\sigma\omega\pi\acute{\omega}\nu\ \lambda\acute{o}\gamma\omicron\varsigma$, the *silent word* of that which begat it. So that as it is the *Office* of our *Speech* to *declare* our *Minds* to one another, so it is the *Office* of this *Eternal Word* of the *Father* to *declare* his *Mind* and *Word* to the *World*; and who can be so proper to declare the *Father's* mind to us as he who from all *Eternity* hath been so familiar to his inmost *thoughts* and *purposes*? Hence S. *John* c. i. v. 18. *No man hath seen God at any time, the only begotten Son, who is in the bosom of the Father, he hath declared him*; and indeed his being in the *bosom of the Father*, i. e. being most *near* and *intimate* to him, did perfectly qualify him to *declare* him; for in that *nearness* and *intimacy* he could not but have a most perfect knowledge of him, and this not by the *Instructions* of *Angels*, nor by *Dreams* or *Visions*, as other *Prophets* had; no nor meerly by the *Holy Ghost* neither, but by an immediate *personal Intuition* of his *Father's* *thoughts* and *purposes* which from all *Eternity* were exposed to his *view* and *prospect*.

II. It is also to be considered, that as he came down immediately *from* God, to prophesie to us, so he came down into our *own* nature which gave a vast advantage to his Ministry. For had he preached to *us*, as he did to the *Jews* from Mount *Sinai*, in his divine Person, the Glory and Majesty thereof would have so *amazed* and *confounded* us, that like them we should not have been able to *attend* him, and our minds would have been so *struck* with the terrible manner of his Ministry, that we could never have fixed our thoughts as we ought upon the *matter* of it. For so the *Jews*, upon God's preaching *personally* to them in the proper equipage of his divine Majesty, were struck with such sacred *Horror*, as that they were not able to *bear* it, but made it their request that they might not hear the *voice of the Lord* any more, and that for the future he would speak with them by *Moses*, whose voice they could more easily *bear*, and better *attend* to; which request of theirs God thought so reasonable, that he promises to raise up unto them a Prophet of their own Brotherhood, like unto *Moses*, meaning the *Word incarnate*, and bids them *bear-ken to him*, Deut. 18. 15, 16. *i. e.* since you cannot *endure* to hear me speaking to you in the *Majesty* of my *Divinity*, I will hereafter *allay* and *qualifie* it, by *assuming* one of your own *kind* and *kindred* into *personal union* with it; *in* and *by* whom I will vouchsafe to speak to you in such a *familiar* and *condescending* manner, as that you shall be able freely to attend without any *terror* or *disturbance*. And indeed the most *natural* way of instructing *humane* minds is by *humane* means;

as for *voices* from *Heaven*, or from *bright* and *glorious* appearances on earth, they are more apt to *confound* than to *edifie* our understandings, and therefore for this reason, among others, *Christ* thought meet to assume our natures, that so he might treat with us in such a way as is most *accommodate* thereunto, and deliver his *divine* Doctrines to us in a humane *form* and *voice*, that so being convey'd to us in the most *natural* and *familiar* manner, they might not so *alarm* our *dread* as to confound our *attention*, but might *instruct* our minds instead of *scaring* and *amusing* them. And therefore he did not only *qualifie* the *terror* and *dreadfulness* of his divine Majesty by putting on our nature, but together with it he put on all the *condescensions* and *sweetnesses* of a most *familiar* and *endearing* conversation, and conversed among men in such a *generous*, *friendly* and *courteous* manner, as *charmed* and *inamoured* all *ingenious* minds, and thereby *attracted* their *attention* to his *Doctrine*. So that as *Christ* was the *Son of God*, he perfectly *understood* his *Father's Will*, and as he was the *Son of man*, he was perfectly fitted to *reveal* and *declare* it to *Mankind*.

And as by being *God-man* he was most perfectly *accomplished* to *declare* *God's Will* to us, so he was also to give us a perfect *Example* of *Obedience* to it; which as I shall shew hereafter, was a necessary part of his *Prophetick Office*. For without assuming *humane Nature*, he could never have been an example of *humane Vertue*, which consists in acting suitably to the nature of a *Man*, who is a Compound of *Spirit* and *Matter*, *Reason* and *Sense*, *Angel* and *Brute*, from which contrary

trary *Principles* there arise in him contrary *inclinations* and *affections*, in the *good* or *bad* government whereof all humane *Vertue* and *Vice* consist. How then could he have practised those *Vertues* which consist in the dominion of *spiritual* and *rational* faculties over *brutal* and *sensitive*, such as *Temperance*, *Chastity*, *Equanimity*, and the like, had he not assumed that nature which is compounded of *both*? How could he have shewn us by his own example how to govern the *Passions*, and conduct our selves in the *Circumstances* of *Men*, had he not communicated with us in the *Passions* and *Circumstances* of *humane Nature*? He might have come down from the Heavens to us inrobed with *splendor* and *light*, or have preached his Gospel to the World in the midst of a *Choir of Angels* from some bright Throne in the Clouds, and it would have been more convenient for *himself* to have done so, because more suitable to the natural *Dignity* and *Majesty* of his Person; but he consulted not so much his *own* convenience as *ours*; he knew well enough that his appearance among us in such an illustrious Equipage would have been more apt to *astonish* than to *instruct* us, to have *amused* our thoughts into a profound admiration of his glories, than to have *directed* our steps in the paths of Piety and Vertue, and that it would be much more for *our* interest that he should *conduct* us by his *example* than *amaze* us by his *appearance*; and therefore he rather chose to appear to us in our *own* nature, that so by going before us as a *man*, he might shew us by his *example* what became *men* to do and trace out to us the *way* to our happiness with the print
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of his own *footsteps*. So that his coming among us in our *own* nature was of vast moment to his *Prophetick Office*, both in *declaring* his Father's *Will* to us, and setting us an example of *obedience* to it.

III. And lastly, It is farther to be considered, that as he came down *immediately* from the Father to *prophezie* to us in our *own* natures, so while he abode among us he was *always* endued with the *Holy Ghost* ; the *Spirit of the Lord*, from whom all *Prophetick* Inspiration proceeds, *rested* on him, and made its constant *residence* and *abode* in his Humane Nature. So that whereas it descended upon other Prophets only at certain *times* and upon certain *occasions*, by reason of which it was not in their power to prophezie when they pleased, but they were fain to attend the *arbitrary* motions of the Holy Ghost, and, like dead Organ-pipes, were *mute* and *silent* as oft as he *withdrew* and *ceased* to *breath* into them his divine *Enthusiasms* ; our blessed Saviour had the *Prophetick* Influx at *command*, and could prophezie *whensoever* he pleased. For the Holy Ghost *resided* in his mind, and like an assisting *Form* or *Genius*, was *always* present with his Understanding, and being, as was shewed before, *subordinate* to him, both by personal *Property* and *Agreement* with the Father, it operated in him *whensoever*, *howsoever*, and *whatsoever* he pleased ; and was as intirely at his disposal as his own most *voluntary* motions. So that whensoever he had occasion for a *Revelation* , he no sooner *willed* it, but the Holy Ghost immediately *inspired* it into him , and whensoever he
wanted

wanted a *Miracle* to confirm a *Revelation*, he no sooner *called* for it but the Holy Ghost immediately exerted it by him. For, as I shewed before, he did both *propheſie* and effect his *Miracles* by the Holy Ghost that was in him, and that was ſo intirely *ſubject* to him through the *whole* courſe of his *Ministry*, that he could *propheſie* and do *Miracles* by him *whenſoever* he pleaſed; and hence he is ſaid to be *anointed with the Holy Ghost and with power*, Acts 10. 38. that is, to be conſecrated to the *Prophetick Office* by the deſcent of the Holy Ghost upon him, by whom he was impowered to *propheſie* and to *confirm* his *Prophecy* by *Miracles*; for ſo it follows, *He went about doing good, and healing all that were oppreſſed with the Devil, for God was with him*; and accordingly at his *Baptiſm* he was ſolemnly *conſecrated* the great *Prophet* of God by a viſible *Unction* of the Holy Ghost, who, as S. *Luke* tells us, deſcended on him *in a bodily form or appearance*, Chap. 3. ver. 22. which S. *Matthew* thus expreſſes, *the Spirit of God deſcended like a Dove, and lighted upon him*, Chap. 3. ver. 16. not as if he deſcended in the *form* of a *Dove*, but, as it ſeems moſt probable, he aſſumed a body of *light* or *fire*, and therein came down from above, juſt as a *Dove* with its *Wings* ſpread forth, is obſerved to do, and gathering about our *Saviour's* head crowned it with a *viſible Glory*. For ſo in the *Nazaren Goſpel*, as *Grotius* obſerves, it is ſaid, that upon this deſcent of the Holy Ghost, *ἐν αὐτῷ ἐπέλαμψε τὸ πῶς φῶς μέγα*, i. e. there immediately ſhone a great light round about the place; and *Juſtin Martyr* tells us, that when *Chriſt* was

Baptized,

Baptized, *πῶς ἀνέφθη ἐν τῷ Ἰορδάνῃ*, that there was a fire lighted in the River *Jordan*, that is, by the reflection of that *bright* and *flaming* appearance, in which the Holy Ghost descended, the River seemed to be all on fire. So that as God did signalize his presence in the *Old Tabernacle* by a visible *Light* or *Glory*, so the Holy Ghost by descending on our Saviour in this *shining* appearance, declared him to be the *Tabernacle* of his divine Presence, wherein he meant from thenceforth to *reside* and make his constant *abode*, and from *whence* and by *whom* he would for the future communicate himself to Mankind. And accordingly the sign which God gave to *John Baptist*, by which he might know the *Messias* when he saw him, was this, *Upon whom thou shalt see my Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost, i. e. who, from himself or from his own fulness, shall communicate the Holy Ghost to the World, Job. i. 33.* For so full was Jesus of the Holy Ghost, that he not only prophesied *himself*, and did miracles by it whensoever he pleased, but he also communicated to his own immediate *Disciples*, and empowered *them* to communicate it to *others*; and hence it is said, that *God gave not the Spirit by measure to him, John 3. 34. i. e. with limitations, and restrictions to such particular times, or ends and purposes, but in that unlimited manner, as that he could not only act by it himself whensoever or howsoever he pleased, but also communicate it to others, in what degree or measure soever he pleased.* For so *Job. 20. 22.* it is said, that *he breathed upon his Disciples, and bid them receive*

receive the Holy Ghost; and *Acts* 8. 17. we are told, that upon their *laying their bands* upon others they also receive the Holy Ghost. And by this *unlimited* fulness of the Holy Ghost, which our Saviour received at his *Baptism*, he was perfectly accomplished for his *Prophetick Office*. For the Holy Ghost *abode* in him after that visible glory, in which he descended, *disappeared*, even throughout the *whole* course of his Ministry; and hence, *Luke* 4. 1. we are told, that *being full of the Holy Ghost he returned from Jordan*; and after he had finished his forty days Fast in the Wilderness, he returned from thence *in the power of the Spirit into Galilee*, ver. 14. where, in his own City of *Nazareth* he began to prophesie, declaring and manifesting, that *the Spirit of the Lord was upon him*, ver. 18, to 23. and at *Cana in Galilee* he began to work Miracles, and thereby to *manifest forth his Glory*, *John* 2. 11. Thus by *Propheying*, and confirming his Prophecies by *Miracles*, he exerted that *fulness* of the Holy Ghost which was communicated to him at his Baptism. And now, since *before* he came down to prophesie to us, he was from Eternity in the bosom of the Father, and since *when* he came down he was clothed in *humane* nature, and in that nature was inspired with such an *unbounded* fulness of the Holy Ghost, as that he could not only prophesie *himself*, and confirm his Prophecies by *Miracles*, when he pleased, but also communicate these his Gifts to *others*, in what *measures* and *proportions* he thought fit, to enable them to prophesie for him, wherever he thought meet to send them, what can we imagine farther
necessary

necessary to *compleat* and *accomplish* him for the *Prophetick Office*?

I proceed therefore in the next place to shew how *thoroughly* and *effectually* he discharged this Office; which will plainly appear by considering briefly what those things were which as a *Prophet* he performed; all which are reducible to these six Heads.

First, He made a full *Declaration* of his Father's *Will* to the World.

Secondly, He *proved* and *confirmed* what he had declared, by *Miracles*.

Thirdly, He gave a perfect *Example* of *Obedience* to what he had declared and proved to be his Father's *Will*.

Fourthly, He *sealed* his declaration with his *own Blood*.

Fifthly, He *instituted* an *Order* of men to *preach* what he had declared to the World.

Sixthly, He sent his *Holy Spirit*, when he left the World, to *recollect* and *explain* to those men what he had declared, and to enable *them* also to *prove* and *assert* it by *Miracles*.

I. He made a full *Declaration* of his Father's *Will* to the World, *viz.* in those *Sermons*, *Parables*, and *Discourses* of his which we find recorded in the four *Evangelists*, in which the *whole Will* of God concerning the *Way* and *Method* of our *Salvation* is *fully* and *perfectly* revealed. For thus S. *Paul* declares to the Elders of the Church of *Ephesus*, that he had kept back nothing that was profitable for them, but had testified both to the *Jews* and *Greeks* repentance towards God, and Faith towards our Lord *Jesus Christ*, *Acts* 20. 20, 21. and

ver. 27. he tells them, that *he had not shunned to declare unto them all the Counsel of God.* Now it is certain, that this *whole Counsel of God*, which he had preached, was only that account of our Saviour's *Discourses* and *Actions* which *S. Luke* gives us in his Gospel, who, as *Irenæus* tells us, was a follower of *S. Paul*, and did compile into one Book that *History* of our Saviour's *Life* and *Doctrine* which *S. Paul* had taught and delivered; and if so, then *the whole Counsel of God* must be contained in this Gospel; and accordingly *S. Luke* tells his *Theophilus* in the beginning of his Gospel, *That forasmuch as many had set forth a declaration of those things that were surely believed among Christians, it seemed good unto him also, having had a perfect understanding of all things from the first, to write them down in order, that he might know the certainty of those things wherein he had been instructed.* From whence I infer, that supposing that *S. Luke* performed what he promised, his Gospel must contain a full declaration of the *Christian Religion*. For, first, by promising to give an account of those things that were *surely believed* among Christians, he engaged himself to give an entire account of *Christianity*, unless we will suppose that there were some parts of Christianity which the Christians of that time did not *surely believe*. Secondly, in promising to give an account of those things of which he had *perfect understanding from the first*, and in which his *Theophilus* had been instructed, he also engaged himself to give a *complete* account of the *whole Religion*, unless we will suppose that there were *some* parts of this Religion which *S. Luke* did not *perfectly* under-

Understand, and in which *Theophilus* had not been before *instructed*. And the same may be said of the three other Evangelists, *viz.* that their Gospels do severally contain *all the necessary* Articles of Christianity, though the *last* of them seems to have been written upon a more *particular* design, *viz.* more *fully* to *explain*, than any of the former Evangelists had done, the Article of the *Divinity* and *eternal generation* of Jesus Christ the Son of God. And if the *whole* of Religion be contained in these Gospels, which are only *Histories* of our Saviour's *Preaching* and *Actions*, then it cannot be denied but that he made a *full* revelation of God's Will to the World. It is true, there are sundry *other* divine Writings annexed to these Gospels, which together with them *compleat* the New Testament, *viz.* the *Acts* and *Epistles* of the Apostles; but these pretend not to declare any new Religion to the World. For as for the *Acts of the Apostles*, it is only an *Historical* account of the *Preparations* of Christ's *Ministers* for the preaching that Gospel to the World which *he* had taught them, and of the *Way* and *Method* of their procedure in it, in despite of all those oppositions they met with. And as for the *Epistles*, they are partly *Comments* and *Enlargements* on our Saviour's *Actions* and *Discourses*, and partly *Decisions* of such *Controversies* as arose among them, according to the *Analogy* of that *Faith* which our Saviour had before *declared* and *revealed*; but in all these Writings there is no *one* Article of Faith but what was *before* declared and defined in the *Sermons* and *Discourses* of our Saviour. And then as for the *Primitive Writers*, who lived *in* or *near*

the Apostolical Age, and upon that account had much greater advantage of understanding the truths of Christianity than we who live at this *remote* distance, they are at best but genuine *Commentators* on that Doctrine which our Saviour *first* taught, and his Apostles *afterwards* more fully explained to the World ; but as for declaring any *new* Doctrines, or defining *new* Articles of Faith, that is an upstart invasion of Christ's *Prophetick* Office, which they never so much as pretended to. So that the Prophecy of our Saviour is the *Fountain* from whence all Christian truth is *derived*, as containing in it a *compleat* and *entire* Sum of God's *Will* and *Counsel* concerning the Salvation of Mankind.

II. As he taught the *whole* Will of God, so he *proved* that what he taught was the Will of God, by sundry miraculous Operations, which are the great evidences by which God always demonstrated the truth of his divine revelations, and which of all others are the most *popular*, *easie* and *convincing* proofs that can be given of them. For as for the *Prophets* themselves, they might be very well assured that their *Enthusiasms* were *divine*, by the *vehement* impressions they made on their minds, which were such as did as fully satisfy *them* that they were from God, as the strokes of the Sun-beams on our eyes do us that it is day at Noon ; but no *other* Man could be satisfied that what they spoke was by divine inspiration, without either being divinely inspired *himself*, or confirmed by *them* in the belief of it by some *miraculous* sign of the Divine Power ; which *latter* was the way by which the Prophets of Old did *ordinarily*

narily confirm their Doctrines, when they delivered any thing *new* to the World. And accordingly though our Saviour had all along sufficiently confirmed his Doctrines to the *Jews* by the Authorities of the *Old Testament*, yet this confirmation of his Miracles he more particularly *insists* on and appeals to; thus *John* 10. 25. *The works*, saith he, *that I do in my Father's name, they testify of me*; and again ver. 37, 38. *If I do not the works of my Father, believe me not, but if I do, though ye believe not me, believe the works*; and herein he places the inexcusable sin of their *unbelief*, that they persisted in it notwithstanding he had don among them *the works which none other man did*, *John* 15. 24. And indeed well he might, considering the *miraculous* powers he exerted among them; for how often did he even before their eyes *subpæna* in whatsoever was in *Heaven*, or *Earth*, or *Sea*, to give their testimony to his Doctrine; he made the *Angels* minister to him, and the *Devils* tremble and fly before him, and the *Plants* and *Animals*, the *Winds* and *Seas* obeyed him, and *Health* and *Sickness*, and *Life* and *Death* and the *Grave* did by their obedience to his *Word* bear witness to the truth of his Doctrine. By his powerful voice he shook the *Heavens*, and sent down the *Holy Spirit* on his Followers; he tore the *Rocks*, and opened the *Graves*, and, at his command, the *bodies* of his Saints arose; and, which was more miraculous than all, he raised himself the third day after his *Crucifixion*, and, having finished his Course upon *Earth*, ascended Triumphantly into *Heaven* in the view of a numerous assembly of *Spectators*. All which were such illustrious demonstrations

of his being *inspired* by God, as nothing but an *incurable* infidelity could ever be able to *withstand*. But what *proper* Arguments these *Miracles* of his were to convince men, and what *evidence* there is of the *truth* and *reality* of them, will be shewn at large *hereafter*, and therefore it will be needless at present to insist any further on this particular.

III. Therefore as a Prophet he gave us a perfect *Example* of Obedience to that which he had *declared* and *proved* to be his Father's Will. He did not only reveal his Father's Will to Mens *Ears* in his excellent *Sermons* and *Discourses*, but he also set it forth before their *Eyes* in the glorious *Example* of his *Actions*. For what he *taught* in *Words* he *exemplified* in *Deeds*, and his *Conversation* was a *lively* Picture of his *Doctrine*, wherein all that *Humility* and *Self-denial*, that *Temperance* and *Justice*, that *Charity* and *Heavenly-mindedness*, that invincible *Constancy* of *Mind*, and generous *Contempt* of the *World*, which he taught Mankind, were drawn to the *life*, and expressed in their *fairest* colours and proportions. So that what he taught in *Words* he taught over again in *Actions*, and explained his *Rules* still by his own *Example*; for his *Conversation* was all along a most genuine *Comment* and *Paraphrase* on his Religion; by casting their eyes on which, those who did not fully understand the sense of his *Precepts* by his *Words*, might very easily *expound* it by his *Actions*. For there is no doubt but a good *Example* doth far more effectually instruct than good *Precepts*; because it doth not only *express* the same virtues that the *Precepts* *enjoyn*, but also expresses them

them with much more *grace* and *Emphasis*. For whereas *Precepts* and *Discourses* of Vertue are only the *dead* Pictures and *artificial* Landskips and Descriptions of it, a vertuous *Example* is Vertue itself, *informed* and *animated*, *alive* and *in motion*, exerting and exhibiting itself in all its natural *Charms* and *Graces*. And therefore, as we know a man much better when we see himself *alive* and *in action* than when we only see his *Picture*, so we understand Vertue much better when we see it *living* and *acting* in a good *Example*, than when we only behold it *described* and *Pictured* in vertuous *Precepts* and *Discourses*. So that by giving us a *complete* and *perfect* Example of *Piety* and *Vertue*, the blessed Jesus hath far more *effectually* instructed us in our duty than by all those heavenly *Sermons* which he preached to the World; because his whole Life was nothing else but a continued Series of *living* and *moving* Vertue, or rather it was nothing but *Piety* and *Vertue* *acting* their several *parts* in their own proper *Forms*, and *exhibiting* themselves to the *Eyes* of men in all their natural *Graces*. And as the Holiness of his life did most *effectually* *instruct* men in their duty, so it could not but very much *confirm* them in the truth of his Doctrine; for it is certain if his Doctrine were *false*, it was not a simple *Error*, but a downright *Lye*, *i. e.* a *known* and *wilful* falsehood; because it depended, as I shall shew by and by, upon matters of *fact*, which he could not but know whether they were *true* or *false*. So that if these facts were *false*, he was a *wilful* Deceiver in affirming them, and building his Doctrines upon them. But how could he be reason-

ably suspected of *lying* whose whole life was such an illustrious example of *Goodness* and unspotted *integrity* of manners? For it is to serve either their *Covetousness* or *Ambition*, their *Envy* or their *Revenge*, that men turn *wilful* Deceivers; none of which Vices, nor so much as the least *appearance* of them are visible in the life of *Jesus*, but their *contraries* continually *shone* through the whole course of his *Actions*; and if none of those Vices ever appeared in him, that could any way tempt him to *lye* and *deceive*, it is not only *unjust* but *unreasonable* to suspect him. Thus by the sanctity of his life he not only *instructed* men in his Father's *Will*, but also *confirmed* them in the *belief* of it.

IV. As a Prophet also he *sealed* his Doctrine with his *Blood*, which is the highest Pledge that any Mortal can give of his *truth* and *integrity*. While he was *preaching* his Doctrine to the World, he foresaw all-along that he must either *recant* it or *die* for it; and therefore it is not imaginable that he would have proceeded to divulge it, had he not believed it to be *true*. For what man in his wits would ever publish a *lye* to the world, when he knows before-hand he must either *recant* it with *shame*, or *assert* and *maintain* it with his *blood*? but such was the nature of his Doctrine that he could not *believe* it to be *true*, unless it were so; because the *truth* or *falsehood* of it depended upon matters of *fact*, wherein he could not be *deceived*; namely, that he was the *Son of God*, that he *came* down from him, and had *dwelt* with him in unspeakable glory and happiness from the foundations of the

the world, *John* 17. 5. upon the *truth* of which *facts* depended the *Authority* of his whole *Doctrine*; but whether these were *true* or *false*, he could not be ignorant, if he were in his wits, which no body can doubt, that considers the *exactness* of his *Conversation*, and the *wisdom* and *dependence* of his *Doctrine*. Now, if he were first in Heaven, and was sent down from *thence* to preach to the World, there is no doubt to be made of the *truth* of his *Doctrine*; and whether he were or no, he could not be ignorant; if he were not there, he not only died with a *wilful* lye in his mouth, which is not reasonably imaginable of a Person of his *unspotted* Piety and Vertue, but he also published it to the World in his life, notwithstanding he *knew* it to be a lye, and foresaw he must either *dye* for it or shamefully *recant* it, which is not imaginable of a Person of his *wisdom* and *soundness* of *Mind*. So that considering that he could not but *certainly* know whether his *Doctrine* were *true* or *false*, his sealing it with his Blood in an *unanswerable* attestation of the *truth* of it; and accordingly his *blood* is made a great Testimony of the *truth* of his Gospel, 1 *John* 5. 8. and S. Paul tells us that he *witnessed* a good confession before Pontius Pilate, 1 Tim. 6. 13. that is, in affirming before Pilate that he was the *Son of God*, and *King of the Jews*; even when he certainly foresaw that he should forfeit his *life* by it, he took it upon his *death* that he had preached nothing but the *truth* to the World.

V. As a Prophet he also instituted an Order of men to *publish* and *declare* his *Doctrine* to the World. Whilst the Gift of Prophecy continued

nued in the *Jewish Church*, there were certain Schools called the *Schools of the Prophets*, in which men were trained up under some great and eminent Prophets, who were the *Masters* of those Schools, in the *knowledge* of divine things, and the *practice* of Piety and Vertue, that so being educated in *wisdom* and *goodness*, they might be the better *disposed* and *qualified* to receive the *Prophetick influx*, and deliver God's Messages to the people. For out of these Schools God *ordinarily* called those Persons whom he *employed* and *sent forth* to prophesie to their *Kings* and *People*; and accordingly our Saviour, when he began to *revive* the spirit of Prophecy in his *own* Person, (which, from *Malachi* till then, which was for the space of four hundred years, had been utterly *extinct*) immediately erected a *School of Prophets*, consisting of his twelve *Apostles* and seventy *Disciples* to whom, as it seems, he afterwards added thirty eight more, *Vide Acts* 1. 15. over whom he himself *presided* as the great *Master-Prophet*, in order to the *instructing* their *minds* in all divine wisdom, and *forming* their *manners* by the strictest rules of Piety and Vertue; that so, whenever occasion required they might be duely qualified to *prophe-sie* to the World. And accordingly as those ancient *Masters* of the *Prophetick Schools* had ordinarily their Scholars *personally* attending on them, and, upon emergent occasions, did frequently *send* them forth as their *Ministers* upon *Prophetick Messages*, *Vid.* 2 *Kings* 9. 1. and 1 *Kings* 20. 35. so our blessed Saviour kept his in ordinary *attendance* about him, that so they might *bear* his *Doctrine*, and *see* his *Miracles*, and *observe* his

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Conversation ; and upon particular occasions, he *sent* them forth as his *Ministring Disciples* to prophesie in his name ; *Vid. Luke 10. 1.* And out of this *Prophetick School* of our Saviour the *Primitive Prophets* of our Religion were *called* and *sent* forth to preach the Gospel through the World. For that his Gospel might be taught through all *succeeding* Ages to the end of the World, he *first* erected his *sacred School*, and when he was to *leave* it, he deposited a *standing Commission* in the hand of his twelve Apostles, whom he ordained to *preside* in it in his room, by which he impowered them not only to *ordain* and *send* forth the present Disciples of it, *viz.* the *Presbyters* and *Deacons* to *teach* his Gospel to all Nations, but also to *derive* down the same Authority to their Successors through all Generations to come ; *For as the Father hath sent me*, saith he, *so send I you*, *John 20. 21.* and as he sent them, so they still sent others, and so in an *uninterrupted* line of *Succession* hath this Commission been *banded* and *derived* from one Generation to another ; the *Bishops* who next succeeded the Apostles in *presiding* over the *Sacred School*, not only still ordaining other *Bishops* to succeed them, but also still admitting other *Presbyters* and *Deacons*, who are as the *Disciples* of that School to *Minister* under them in the propagation of the Gospel. Thus Christ as the *Great Prophet* of the Church hath erected a *standing* *Prophetick School* or *Order* of men authoritatively to *teach* and *declare* his Gospel to all *succeeding* Ages of the World.

VI. And lastly, As he was a Prophet, he also sent his *Holy Spirit*, when he left the World, to
recollect

recollect and *explain* to his Disciples the Doctrine he had taught them, and to enable them also to *prove* and *assert* by *Miracles*. For, as *Elias*, the Great Prophet of *Isrâel*, when he was *snatched up* into Heaven, let drop his Mantle, and, with that, derived that Holy Spirit on his Disciple *Elisha*, by which he prophesied and wrought his Miracles; so *Jesus*, the Great Prophet of the World, when he *ascended* into Heaven, derived *that* divine Spirit upon his Apostles and Disciples, by which he himself prophesied and *confirmed* his Prophecies by *miraculous* Evidences while he was upon Earth, *Vid. supra* p.66,67, &c. For in all likelihood the Holy Ghost descended, on the day of *Pentecost*, not only on the Apostles, but also upon the rest of the hundred and twenty Disciples, of whom we read in *Acts* 1. 15. For of these consisted the *Prophetick School* of our Saviour, who, in all probability, separated them while he was yet upon Earth from the rest of his Followers to be the *Heralds* and *Preachers* of his Gospel to the World; and if so, we may reasonably conclude, that the Holy Ghost fell on them *all* as well as on the Apostles, to qualify *them* for that work, which together with the Apostles they had been *fore-ordained* to. Indeed, as the Apostles were placed in a higher station than any of the rest, as being authorized by Christ to *super-intend* and *preside* over them, so they received a *peculiar* Gift of the Holy Ghost, in which none of the rest *communicated* with them, and that was conferring by *imposition of hands* the Holy Ghost upon others. For so in *Acts* 8. we find that when *Philip* had converted the People of

of *Samaria*, he could not confer the Holy Ghost on them, but *Peter* and *John* are sent thither for that purpose, who laid their hands upon them, and they received the Holy Ghost, verse 1, . Now by thus deriving his Holy Spirit on his *Apostles* and *Disciples*, the blessed *Jesus* still proceeded by them to prophesie to the World, till through their Ministry he had fully consummated his Prophetick Office, and revealed and explained the whole Doctrine of the Gospel. For till such time as the whole New Testament was compleated, his Ministers generally preached by the immediate inspiration of the Holy Ghost, who, as I have shewn at large p. 76, &c. not only recollected to their memories those Doctrines which Christ himself had taught them, but also explained them fully to their minds, and thereby enabled them to explain them fully to the World; and when this was once finished, and the whole Doctrine of the Gospel committed to Writing, and collected into a Volume, the Spirit of Prophecy was withdrawn from the Ministers of Christianity, who were, from thenceforth, obliged to supply the want of it by their own study and industry. For now the Gospel being fully revealed, there needed no farther Revelation; and for the Holy Spirit to reveal over again to Mens minds what he had plainly enough revealed already, and set before their eyes, would have been but *actum agere*, to multiply actions to no purpose. Whilst the Gospel lay hid in the Eternal Counsel of God, out of the reach and prospect of humane understandings, it was necessary that the Holy Ghost should immediately reveal it to the Minds of
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those who were to declare it to the World; otherwise it is impossible it should ever have been *known* to Mankind, but when once he had fully *revealed* it to them, and *declared* it by them, and transmitted their declaration by a *standing Scripture* to all succeeding Generations; to what end should he *still* proceed to make new Revelations of it, unless it were to gratifie mens *sloth* and *idleness*, and excuse them from the trouble of *searching* and *studying* that Scripture in which he had taken care to *transmit* his Gospel to them? But though that blessed Spirit has never been wanting to mankind in any *necessary* assistance, yet when once he hath put things within our *own* power, he always expects that we should do them, and not sit still with our hands in our Pockets, expecting that *he* should do them for us. Since therefore by transmitting to us the *Scripture*, he hath put it within the *power* of its Ministers to *understand* and *teach* the Gospel, he expects that they should exercise that power in a diligent *study* of those things which lead to the true understanding of Religion, and not depend upon new Revelations for the understanding of that which he hath already *sufficiently* revealed to them. For thus till the whole *Old Testament* was finished, God continued the *Spirit of Prophecy* in the *Jewish Church*, after which he immediately *withdrew* it, and wholly remitted his People to the conduct of the *Priests* and *Levites*, who in their forty eight *Cities*, which were so many *Universities* for their education in divine Learning, diligently *read* and *studied* the Law, and thereby accomplished themselves to *preach* and *explain* it to the People. And in like manner

God

God continued the *same* Spirit of Prophecy in the *Christian Church* till the whole *New Testament* was *revealed* and *written*, and *Copies* of it *dispersed* through all the Churches, and from thenceforth the Spirit of Prophecy *ceased*, and in the room of its first *inspired* Ministers there succeeded an *ordinary standing* Ministry, who by their *Learning* and *Industry*, and diligent *search* of Scripture, were to supply the defect of immediate *Revelation*, and qualifie themselves to *teach* and *instruct* the several Flocks that were committed to their Charge. In short therefore, the *Spirit of Prophecy* remained upon the Ministers of Christ till such time as it had fully revealed and clearly explained the Gospel to them, and when this was done and they had *transmitted* its *Revelations* to writings, there could be no farther need of it, unless it be supposed either that he had not *sufficiently* revealed the Gospel to them, or that he hath some *new* Gospel to reveal. And thus you see what it is that our Saviour had done in the discharge of his *Prophetick Office*. And considering all, I know not what farther he could have added to *complete* and *perfect* it, and to render his Prophecy *effectual* to *teach* and *instruct* the World. So that if after all these *mighty* performances we still remain in *darkness* and *ignorance*, the *blame* of it wholly redounds upon *our selves*; for he hath in all respects *abundantly* performed his part towards the *enlightning* of the World, and chalked out to us the *way* to our happiness with such *plain* and *visible* lines, that if we are but *willing* to *walk* in it, we cannot mistake or wander from it; but if we will be so *supine* and *negligent* as to concern our
selves

selves no more about it than if it were only a *Fanciful* description of the *Road to Utopia*, or the *High-way to the World in the Moon*, it is impossible we should be *thoroughly* acquainted with it how plainly soever it is described. It is true there are some Doctrines in Christianity, which are not so clearly revealed, but that the most *bonest* minds may be *mistaken* about them; but then *these are such* as are far remote from the *necessary* and *fundamental* Articles upon which our Salvation depends, all which are so *clearly* and *distinctly* revealed, that there is nothing but a *perverse* Will, that is either *prejudiced* against them by some *sinful* affection, or through a *profane* disregard of God and Religion utterly *unconcerned* about them, can hinder men from apprehending them; and if, when the divine *Light* shines so *clearly* round about them, men will be so obstinate as to *shut* their eyes against it, it is at their own *eternal* peril, and they are as justly accountable for their *ignorance*, as if they had sinned against the clearest *knowledge*. For *this*, saith our Saviour, *is the condemnation of the World, that Light is come into the World, and Men love Darkness more than Light*. If therefore through any wicked *prejudice* against the truth, or through a *Profane neglect* to enquire after it, we continue *ignorant* of it, this will be no excuse at all for our sinning *against* it, but we shall be as certainly condemned for our *affecting* Ignorance, and *loving darkness more than Light*, as if we had sinned against the clearest *light* and *conviction*. For what a monstrous instance is it of *stupidity* and *impiety* together, to shut our eyes against *that* light which

is of such infinite *moment* to us, and which the Son of God thought worth his while to come down from Heaven to *reveal* to us ; what is this, but to tell him to his face, that if he had pleased he might have spared his *pains*, and not have come so *far* on such an *impertinent* errand as is not worth a man's while to *listen* to ? O prodigious *supineness* and *stupidity* ! that men who are so *inquisitive* about the *little* affairs of this life, as that when they receive but a Letter in which they imagine any of their *wordly* interests are concerned, they cannot *forbear* one moment *breaking it open* and *perusing* the Contents of it, should yet receive a Message from the God of Heaven by his *own Son*, in which their *everlasting* Happiness or Misery is concerned, and take no notice of it, but let it lie by them day after day without ever *enquiring* into the Contents of it, or taking the least *care* and *pains* to inform themselves about it. Good God ! what *reverence* have these wretched Creatures for *thee*, or what *reward* for themselves, that can thus receive *thy* Messages, and with them their *own* Eternal Fate, with the same *unconcern* and *indifferency*, as they would the most impertinent Tales of *Bedlam* ? Wherefore as we regard either God or our *own* Souls, let us from henceforth be persuaded seriously to attend to this great and *momentous* Revelation of our Saviour, and throughly to *inform* our minds with its *Doctrines* and *Precepts* ; for which end let us avoid, as much as in us lies, *busying* and *entertaining* our thoughts with *nice* and *curious Speculations*, or *remote* and *disputable Opinions* ; and be-
take our selves to the study of things upon which

our Eternal life and happiness depends, *viz.* of the *Duties* which the Gospel *exacts* and *requires* of us, and of the *Motives* by which it *presses* and *inforces* them; which when once we have digested into a *clear* and *distinct* Scheme of practical knowledge, that will be a *standing* light to our *Wills* and *Affections*, by which we shall always see our *way* before us, and be secured from *wandering* into dangerous *Errors*, and at length safely conducted to eternal *Light* and *Happiness*.

S E C T. III.

Of Christ's Priestly Office.

IN treating of which *great* and *momentous* Argument, I shall endeavour, First, To shew what the *ancient* Priesthood was, and in what *Acts* it consisted. Secondly, To prove that the ancient Priesthood in its proper Acts was a *Type* and *Figure* of the Priesthood of our Saviour. Thirdly, To explain the Priesthood, and Priestly Acts of our Saviour *corresponding* to that *ancient* Priesthood, in which they were prefigured.

First, What the ancient Priesthood *was*, and in what *Acts* it consisted. In the first Ages of the World it is evident, that in matters which concerned *himself* alone, every man was his *own* Priest. For thus in *sacrificing* to God upon their own *particular* accounts, both *Cain* and *Abel* officiated for themselves, but in *Family-Sacrifices* the

Father

Father of the Family was the *Priest*, as is evident by *Noah* and *Job*, *Gen* 8. 22. *Job*. i. 5. And when Families were multiplied into *Tribes* and greater *Societies*, the *Prince* of each Society was also the *Supreme Priest* of it; and hence before *Aaron* was consecrated, *Moses*, who was the *Prince of Israel*, officiated also as the *Priest* in that solemn Sacrifice by which the *Covenant* with *Israel* was confirmed, *Exod.* 24. 6. And long before *Moses*, *Melchisedeck*, King of *Salem*, was also *Priest of the most High God*, *Gen.* 14. 18. And it is evident, that originally *Kings* were the *High-Priests* of their Countries. For so *Aristotle* observes, that μοναρχεῖν καὶ ἱερατεῖν, to Rule and Sacrifice were Offices conjoined in the same Person, *Polit.* l. 3. So also *Virgil*, *Æn.* 3.

Rex Anius, Rex idem hominum, Phœbiq; Sacerdos.

i. e. *Anius*, in the same Person was King of Men, and Priest of *Phœbus*; upon which *Servius* hath this Note, *Sanè majorum hæc erat consuetudo ut Rex esset etiam Sacerdos vel Pontifex*; It was a Custom among the Ancients, that the King should be also *Priest* or *High-Priest*. Which Custom was continued for a long while in *Egypt*, and from thence was derived to the *Greeks*, and from them to the *Romans*; for so *Plut. Quest. Rom.* p. 279. tells us. Τὸ παλαιὸν οἱ βασιλεῖς τὰ πλεῖστα καὶ μέγιστα καὶ ἱερῶν ἔδρων, καὶ τὰς θυσίας ἔδυσον αὐτοὶ μετὰ καὶ ἱερέων ἐπὶ δὲ ἐκ ἐμελείασον, ἀλλ' ἦσαν ὑπερέφανοι καὶ βαρεῖς, καὶ μὴ Ἕλλήνων οἱ πλεῖστοι καὶ ἕξασαν αὐτοὺς περιελόμενοι, μόνον τῷ θυεῖν τοῖς θεοῖς ἀπέλιπον, .e. Of old Kings performed the most and greatest

parts of the Sacred Rites, and together with the Priests sacrificed the Victims; but upon their exceeding their due bounds, and taking upon them to domineer proudly and unjustly, many of the *Greeks* took from them all their Civil Power, and only left them their Authority to sacrifice to the Gods; but the *Romans*, as he goes on, utterly rejecting their Kings, appointed another to succeed them in the High Priesthood, whom they wholly debarred from intermeddling with secular Affairs. *Dionysius Halicarn*, speaking of the power of Kings, expressly tells us, *οὐδὲν μὲν ἱερῶν καὶ θυσιαῶν ὑπερνομίαν εἶχεν, καὶ πάντα δὲ ἑαίρειν ἀπετίθεσθαι τὰ πρὸς τοῖς θεοῖς, i. e.* That they had the Government of all Sacrifices and Sacred Rites, and whatsoever was to be done to the holy Gods was done by them. And therefore the reason why *Melchisedeck* here is more particularly taken notice of under the Character of a *King* and *Priest*, was, not because there was no other Kings so but *he*, but perhaps because all other Kings that were cotemporary with him were revolted to *Idolatry*, so that he only remained a *Priest* of the most High God. And in being a *King* and *Priest* together, he was a Type of our Saviour, who was a *Priest*, not after the Order of *Aaron*, but after the Order of *Melchisedeck*, *Heb. 5. 10.* For in *Aaron* the Priestly Office was separated from the *Kingly*, which latter remained in *Moses*, after he by the command of God had devolved the Priesthood; which was originally in himself, upon his Brother *Aaron*, and so according to divine institution the Priest-

hood

hood was to continue in the Family of *Aaron*, separate from the *Regal* Power, till the coming of our Saviour, who re-united those Offices in *himself*, and became a *Royal Priest* after the ancient Order of *Melchisedeck*. For upon the separation of these Offices none could be a Priest of the *Aaronical* Order, but such as were descended from the Family of *Aaron*, and therefore Christ could not be a Priest of that Order, because he descended from the Family of *Judab*, and being of the *Royal* Lineage he resumed the *Priestly* Office from the House of *Aaron*, and joined it to the *Kingly* Office again, with which it was originally united ; by which he abrogated the Priesthood of the *Aaronical* Order, and in its room restored the ancient *Melchisedecan* or *Royal* Priesthood. And hence the Author to the *Hebrews* observes, that Christ *pertaineth to another Tribe, of which no man gave attendance at the Altar, for it is evident that our Lord sprang out of Judab, of which Tribe Moses spake nothing concerning the Priesthood, Heb. 7. 13, 14.* and therefore by being a Priest of a *different* Tribe from that to which the *Aaronical* Order was confined, he disannulled *that* Order, and erected *another* in the room of it, *viz.* the ancient Order of *Melchisedeck*, which was before the *Aaronical*. Hence *S. Ambrose in Loc. Et quomodo translatum est Sacerdotium? Ex tribu ad tribum, de Sacerdotali ad Regalem, ut eadem ipsa sit Regalis & Sacerdotalis; & intueretur mysterium, primum fuit Regale Sacerdotium Melchisedech secundum consequentiam hujus sermonis; secundum etiam fuit Sacerdotale in Aaron; tertium in*

Christo fuit iterum Regale, i. e. How was the Priesthood translated? Why from one Tribe to another, *viz.* from the Sacerdotal to the Regal, that so it might be both Regal and Sacerdotal; and this is the Mystery, the first Priesthood of *Melchisedeck* was Regal; the second was Sacerdotal in *Aaron*; the third was Regal again in *Christ*. For that which distinguished the *Melchisedecan* from the *Aaronical* Priesthood, was not as some imagine, the difference of their *Sacrifice*, *viz.* that *Melchisedeck* sacrificed only *inanimate* things, whereas *Aaron* sacrificed *Animals* also; for that *Melchisedeck* sacrificed, there is no doubt, because he was Priest of the most high God, but that he sacrificed *inanimate* things only, such as *Bread* and *Wine*, there is not the least intimation in Scripture; only it is said, that when he met *Abraham*, he brought forth *Bread* and *Wine*, Gen. 14. 18. that is, to refresh *Abraham's* Soldiers after their Battel with *Chedorlaomer*, as the manner was in those Countries, *Vide Deut.* 23. 4. and *Judg.* 8. 15. and 6. 15. And what is all this to his *Sacrificing*? But that he sacrificed *Animate* as well as *Inanimate* things, is evident, not only because animal Sacrifices were generally used *before* the institution of the *Aaronical* Priesthood, and it is very improbable that he who was so eminently the Priest of the most High God should never offer the accustomed Sacrifices; but also because *Christ's* Sacrifice was an *animate* one, who was a Priest after *Melchisedeck's* Order, and not of the Order of *Aaron*, *Heb.* 7. 11. so that if the difference between these two Orders consisted in this difference of their *Sacrifice*, *Christ* must be rather

a Priest of *Aaronick* than the *Melchisedecan* Order. And how could the Acts of the Priesthood of *Aaron* be *Typical* of our Saviour's, which is *Melchisedecan*, as the Scripture all along makes them, if they were of a *different* nature from those of *Melchisedeck*? How could *Aaron's* bloody Sacrifices be *Typical* of our Saviour's Priesthood, which was after the Order of *Melchisedeck*, if *Melchisedeck's* Priesthood admitted *no* bloody Sacrifice? As to the *Acts* of their Priesthood therefore, for any thing that appears to the contrary, these two orders were the same, but in *this* they apparently differed, that whereas the *Regal* Power was *united* to *Melchisedeck's* Priesthood, it was wholly *separated* from *Aaron's*, who, in all probability, was the first *High Priest* in the World that was not a *King* as well as a *Priest*. The Priestly acts therefore of these two different Orders being the same, we shall better understand the nature of our Saviour's Priesthood, though it be of the Order of *Melchisedeck*, by the account we have of the *Aaronical*, than by that of the *Melchisedecan* Order; because the *former* is far more *distinct* and *particular* than the *latter*. For of the *Acts* and *Functions* of *Melchisedeck's* Priesthood there is very little mention in *Scripture*, whereas those of *Aaron's* are described at large in all their particular *Rites* and *Circumstances*. The *Priestly Office* therefore in general consists in officiating for sinful men with God, in order to the reconciling of God to them, and obtaining for them his *Favour* and *Benediction*. To which end there are two Offices necessary to be performed, First, to offer *Sacrifice* for them, and thereby to make some fix-

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ting reparation to God for their past *sins* and *provocations*; Secondly, To present that Sacrifice to God, and in the *Vertue* and *Merit* of it to *intercede* with God in their behalf, in order to the *Restoring* them to his *Grace* and *Favour*. And accordingly we read of the *Jewish High-Priest*, who of all their other Priests was the most perfect *Type* and *Representative* of Christ in his *Priestly Office*, and this more especially in celebrating the *Mysteries* of the great day of *Expiation*, that on this day he was appointed to bring the Beast to the door of the Tabernacle, which was set apart to die for the *Sins* of the *People*, and to kill it there with his own hands; by which action he did, as the *Peoples Representative*, offer a life to God as a reparation for those manifold sins, by which they had justly forfeited their *own* lives to him; after which he was to take the Blood of it, and present it before the Lord in the *Holy of Holies*, sprinkling it seven times with his finger upon and before the *Mercy-Seat*, by which action he *interceded* with God to accept that Blood in lieu of the forfeited lives of the *People*; and accordingly the whole performance is called *making an Atonement* for the *Children of Israel* for all their sins once a year, Lev. 16. 34. But for the fuller explication of the *Priestly Office*, it is necessary we should briefly explain these two essential *Acts* of it, viz. of *sacrificing* and *presenting* the *Sacrifice* to God by way of *Intercession* for the *People*.

As for the first of these the *Apostle* tells us, that every *High-Priest* is ordained to offer gifts and *Sacrifice*, Heb. 8. 3. And that he is ordained for men in things pertaining unto God, that he may offer

offer both *Gifts and Sacrifices for sin*, Heb. 5. 1. It is true indeed to *sacrifice*, in a strict sense, i. e. to *kill* the Sacrifice, seems not to have been so peculiar to the *Priestly Office*, as to *present* the blood of the Sacrifice before the Lord by way of *Intercession*, the latter of which was so appropriate to the Priesthood, as that it was never allowed, upon any occasion whatsoever, for any but a *Priest* to perform it; but as for *killing* the Sacrifice, it seems that not only the *Priests*, but sometimes the *Levites*, Vide 2 Chron. 30. 17. yea, and sometimes the *People* themselves were allowed to perform it, Vide Lev. 4. 24, 29, 33. though it is probable that the *Levites* were allowed it only in cases of necessity, and the *People* only in private and particular sacrifice; but in the publick and general Expiation wherein Christ's dying for the sins of the World was more eminently expressed and represented, not only the presenting the blood of the Sacrifice, but the killing it too, was peculiarly appropriated to the Priesthood. So that though in private and particular Expiations, the *People* had a right to sacrifice, or kill the *Victim*, yet in all publick ones, such as our Saviour's was, that right was incommunicably inherent in the Priesthood. Now the killing of those sacrifices which were designed for *expiations* of sin, was a transferring of Punishment from the *People* to the *Victim*; for, you must know, the *Jews* had two sorts of Laws, viz. *Civil* and *Ritual*; their *Civil* Laws were enforced according to their strictest sanction, with the penalty of *Death*, which Penalty, in many cases allowed by God, admitted of this mitigation, that the life of a *Beast* should

should be accepted in exchange for the forfeited life of the *Offender*. Their Ritual Laws were enforced with the Penalty of legal uncleanness, and being *separated* upon that account from the *Congregation* and *Publick Worship*; which Penalty also was thus far relaxed, that if they offered the life of a *Beast* in Sacrifice, their uncleanness should be thereby *purged*, and themselves restored to the benefit of the publick Worship. In both which cases, the Sacrifice was evidently *substituted* to suffer for the *Offender*, and in the first case he was substituted to suffer that very punishment which the *Offender* had incurred. And therefore you find that the *greater* Crimes were no otherwise to be expiated, but by the blood of the *Offender himself*, whereas for *lesser* ones the blood of a *Beast* was accepted, which is a plain Argument, that that Punishment which in *greater* sins was *exacted* of the Criminal *himself*, was in the case of *smaller* sins *transferred* from the Criminal to the Sacrifice, and that the punishment of the *Beast* was *instead* of the punishment of the *Man*. And this is most evident in the case of the *Scape Goat*, who, upon the High Priest's laying his hands upon his head, had the sins of the People *transferred* on him, and was thereby so *polluted* that he *defiled* the *Man* that led him into the Wilderness, who was therefore obliged before he returned to the Camp to *lustrate* himself by *washing his Cloaths*, and *bathing his flesh in water*, Lev. 16. 26. And so also those *expiatory* Sacrifices, whose blood was carried into the *Holy place*, and their bodies burnt *without* the Camp, had the sins of the People so *imputed* to them, and were so defiled by that Imputation,

putation, that they were ordered to be carried without the Camp *immediately*, lest they should defile the whole Congregation; and those who carried them out and burnt them, were so far *actually* defiled by them that it was *unlawful* for them to return to the Camp, till they were legally *purified*; which is a plain argument, that in these *Sacrificial Expiations* the *sin* and *guilt* of the People was still *transferred* upon the *Sacrifice*, and consequently that the death of these *Sacrifices* was instead of the death of those *Criminals*; and accordingly, *Lev. 17. 11.* we are told that *it is the blood, i. e. of the Sacrifice, that maketh an atonement for the Soul.* And indeed this was the sense which all Nations had of *Expiatory Sacrifices*, *viz.* that their *Death* was instead of the *Punishment* due to the *Offenders* that offered them. For thus the *Jews* by making *Expiation* generally understand suffering *Punishment* for another in order to his being released from suffering it himself. For thus where-ever it is said by them, *Ecce me in Expiationem*, the meaning is, *En me in ejus locum, ut portem iniquitates ejus, i. e.* I stand in such a ones place that I may bear his *Iniquities*; and so, *Ecce me in expiationem R. Chijæ & filiorum ejus, i. e. castigationes quæ obveniunt mihi sint in expiationem R. Chijæ & filiorum ejus*, Behold I am for an *expiation* of *R. Chijab* and his *Sons, i. e.* Let the afflictions that happen to me be for an *expiation* of *R. Chijab* and his *Sons*. So when all the People were to say to the High Priest, *Simus nos expiatio tua*, the meaning was, *In nobis fiat expiatio tua, nosque subeamus tuo loco quicquid tibi evenire debet:* Let us be thy *Expiation*, that is, let thy *Expiation*

be made upon us, and let us undergo in thy stead whatsoever evil thou hast deserved, of which see more, *Buxtorf. Lexic. Chald. p. 1078*, And accordingly in the Form of Prayer they used at the killing the Sacrifice, they plainly expressed the substitution of it in the room of their own forfeited lives, *Obsecro Domine, peccavi, rebellis fui, &c.* O Lord, I obsecrate, I have sinned, I have been rebellious, I have acted perversely, I have done this and that evil, of which I now heartily repent, let this be my Expiation, and let those evils which might justly fall upon my head fall upon the head of my Sacrifice, *Outram de sacrif. p. 273*. And so also for the Gentiles, *Eusebius Demonst. l. 1.* tells us, that they looked upon their λύτρα or Expiations, as τὸ σῶν ψυχῆς ἀντί-ψυχα, ὥστε ψυχὴν ἀντὶ ψυχῆς, i. e. that their lives were a commutation for the lives of those that offered them, as one should say a life for a life; and accordingly *Porphyry* tells us, that the first original of the Sacrifice of Animals was τίνας καρπὸς ψυχῶν ἀντὶ ψυχῆς αἰτεμεύεις, i. e. Certain occasions requiring that a life should be offered for a life, *Abstin. l. 4.* and hence they were wont to curse the Sacrifice, and solemnly to imprecate all those evils on it which themselves had deserved, *vid. Herod. Enterp. & Serv. in Aeneid. 3.* From all which it is abundantly evident that this Priestly Act of sacrificing and killing the expiatory Sacrifice, was nothing else but a translating the punishment that was due to the Offerer from his person to his Victim or Sacrifice. But then,

Secondly, Besides this, another Sacerdotal Act was presenting the blood of the Sacrifice to God

God by way of *Intercession* for the People. For when the *Sacrifice* was slain, the *Priest* was to take the *blood* and *sprinkle* some of it round about the *Altar* of *burnt Offerings*; and the rest of it, say the Jews, was *poured out* by the *Priest* on the *Southside Floor* of the *Altar*, where there were two holes through which it ran into a *Channel* that conveyed it into the *Valley of Kidron*; but in the *Sin Offerings* for the *High-Priest* and the *Congregation*, he was to carry the blood *within* the *Sanctuary*, and to *sprinkle* it seven times before the *Vail* of the *Sanctuary*, and to put some of it upon the *Horns* of the *Altar* of *Incense*, after which the *Remainder* of the blood was to be disposed of, as was said before, on the *Altar* of *Burnt Offerings*. And at the *great day* of *Expiation*, the *High Priest* himself, having slain the *Sacrifice*, was to carry the *blood* of it into the *Holy of Holies*, and there with his finger to *sprinkle* the blood of it seven times before the *Mercy-Seat*. Now this *sprinkling* of the *blood*, was nothing else but a solemn *presenting* of the *life* of the *sacrificed Animal* to God, as an *exchange* or *price* of *Redemption* for the *forfeited life* of the *Offender*. For whatsoever was *offered* upon the *Altar* was always looked upon as *religiously presented* to God; so that by *sprinkling* the *blood* on the *Altar*, which is the *Vehicle* of *life*, and therefore is sometimes called the *Life*, *vid. Gen. 9. 4*: the *Life* was solemnly *tendered* and *presented* to God as to the *supreme Lord* of *life* and *death*; and the meaning of this *tendry*, was to *move* God by way of *Intercession* to accept of *that life* instead of the *Offenders*, which was *forfeited* into his hands.

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For since, as a Learned Author of our own hath observed, all Divine Worship, whether *natural* or *instituted*, was either to *implore* or to *commemorate* God's *grace* and *favour*, this solemn *sprinkling* of the *blood* in *expiatory* Sacrifices must necessarily respect the *imploring* of God's Pardon of those sins for which the *Expiation* was designed. So that in performing this *Rite* the *Priest* was a silent *Intercessor* with God in the behalf of the People, and his action was a solemn *Deprecation*, of which this was the natural *language* and *meaning*; O Lord, I beseech thee be merciful to these *guilty* Supplicants, in lieu of whose *blood*, which I acknowledge is justly *forfeited* to thee, I here present thee the *life* of this *sacrificed Animal*, whose *blood* I am *sprinkling* on thy Altar, humbly *implore* thee to accept it as a *ransom* for their lives, and in *consideration* of it to release them from that *mortal* Penalty in which they stand *bound* to thy *Justice*. Upon which *Intercession* of his, God's high Displeasure was *atoned*, and the *Priest* thereupon Authorized to *bless* the People, *i.e.* to declare that God was *appeased* and *reconciled* to them.

And thus you see what the Office of Priesthood *is*, and in what *Acts* it *consists*; in sum therefore it consists in *sacrificing* to God for the *sins* of the People, and *interceding* with him in the *virtue* of the Sacrifice to be *propitious* and *merciful* to them.

I proceed now in the second place to shew that both these Acts of the *Priestly* Office among the *Jews*, were *designed* and *intended* by God for *Types* and *Shadows* of the *Priesthood* of our Savi-

our. For as for the *first*, viz. *Sacrificing*, the Scripture plainly tells us that it was instituted for a *Typical* representation of the *death* of our Saviour. For so the Author to the *Hebrews* makes the *Sacrificed body* of our Saviour to answer to, and succeed in the room of the whole body of the *Jewish Sacrifices*, as the true *Antitype* of those *Types* and *Shadows*, *Heb. 10. 5, 6. &c.* Wherefore when he cometh into the World, speaking of Christ, he saith, *Sacrifice and Offering thou wouldest not, but a body hast thou prepared me*, that is, a body to be sacrificed in the room of that former Sacrifice and Offering; *In burnt Offerings and Sacrifices thou hast had no pleasure*; Then said he, *ver. 9. Lo I come to do thy will, O God*; that is, to die a Sacrifice for the sins of the World; and hereby, saith he, *he taketh away the first*, that is, those *Typical Sacrifices*, that he may establish the *second*, that is, that great Sacrifice of Christ's body; for so it follows, *verse 10. By the which will, we are sanctified through the offering of the body of Jesus Christ once for all*, in which words he plainly makes all the *Jewish Sacrifices* in general to be *Types* and *Figures* of the great Sacrifice of our Saviour's Death. And indeed as those Sacrifices were all of them to be *slain*, and to be all *sound* and *immaculate*, they were so far forth at least express *Types* of our Saviour, both as to his *death*, and unspotted *innocence* and *purity*. But then as for those Sacrifices whose bodies were burnt without the Camp, they were more peculiarly *Types* than any of the rest, of our Saviour's Sacrifice, because they had not only all those things appertaining to them by which the other Sacrifices represented

presented it, but besides *that*, they were *Expiations* for *sin*, as well as the *Sacrifice* of our *Saviour*, and by their being burnt *without* the *Camp* did more eminently prefigure our *Saviour's* being *Crucified without* the *City*. Hence the *Apostle*, *Heb. 13. 10, 11, 12.* *We have an Altar whereof they have no right to eat which serve the Tabernacle; for the Bodies of those Beasts whose blood is brought into the Sanctuary by the High Priest for sin, are burnt without the Camp, lest they should pollute the Congregation, as being defiled and cursed upon the account of the Peoples guilts which were transferred upon them; Wherefore Jesus also that he might sanctifie the People with his own blood suffered without the Gate, that is, as an Expiatory Sacrifice, that took upon him the guilts of Mankind, and thereby became polluted and accursed; in which words the death of our Saviour is plainly represented as the true Antitype of the Expiatory Sacrifices of the Jews; and accordingly, as all Types have much less in them of that which they prefigure than their Antitypes, so those Expiatory Sacrifices had something of real Expiation in them, though much less than the Sacrifice of our Saviour. For so Heb. 9. 13, 14. For if the blood of Bulls and of Goats and the ashes of an Heifer springling the unclean, sanctifie to the purifying of the flesh, (by which it is evident that there was a real Expiation made by those Sacrifices, so far as concerned the purifying mens flesh, i. e. releasing them from corporal Punishments and legal Uncleannesses;) How much more, saith he, shall the blood of Christ, who, through the eternal Spirit offered himself without spot to God, purge your Con-*
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sciences from dead works; where the *same* expiation in kind, that was made by those *Legal Sacrifices*, is expressly attributed, though in a much higher degree, to the *Sacrifice* of our Saviour, which plainly argues the former to be a *Type* and *Shadow* of the latter.

And then as for the *second Act* of the Jewish Priesthood, viz. his *presenting* the blood of the *Sacrifice* to God by way of *Intercession* for the *People*, this was also instituted for a *Typical* representation of our Saviour's presenting the blood of his sacrificed body to God by way of *Intercession* for *Mankind*. And hence his blood is called the blood of sprinkling, which speaks better things for us than the blood of Abel, Heb. 12. 24. which is a plain allusion to the High Priest's sprinkling the blood of the *Sacrifice* before the *Mercy-Seat*, on the great day of Expiation, by which action, as I shewed before, he interceded with God to be propitious to the *People* in consideration of that blood which he there presented in their behalf. And therefore as the *Holy of Holies* was a *Type* of *Heaven*, Heb. 9. 24. and the High Priest's entering thereinto after he had slain the *Sacrifice*, a *Type* of our Saviour's entering into *Heaven* after the *Sacrifice* of himself, *Ibid.* verse 7, 11, 12. so the High Priest's sprinkling the blood before the *Mercy-Seat*, was also a *Type* of our Saviour's presenting his *Blood* to the Father in *Heaven*, and there pleading it in our behalf; and hence he is said to have entered into the *Holy place*, that is, into *Heaven* the Antitype of the *Holy of Holies*, and to have obtained *Eternal Redemption* for us neither by the blood of Bulls and Goats, as
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the Jewish High Priest did, *but by his own blood*, Heb. 9. 12. where the High Priest's entring into the Holy of Holies, *with the blood of Bulls and Goats* is plainly opposed, as a Type to its Antitype, to Christ's entring into Heaven *with his own blood*, and therefore the High Priest's interceding for the People in the Holy of Holies in virtue of the blood of *their* Sacrifices, must necessarily be Typical of Christ's interceding for *us* in Heaven in the virtue of his. Thus as God cast and contrived the Rites and Ceremonies of the Jewish Law in general into a *prefiguration*, or visible Prophecy of the Mysteries of the Gospel, that so by those *Emblematical* Predictions he might intimate before-hand those *glorious* truths to *pious* and *inquisitive* minds, which he intended afterwards more plainly to reveal, (*vid. Col. 2. 17. and Heb. 10. 1.*) so particularly in the Jewish Priesthood he drew a rude draught and representation of the future Priesthood of our Saviour, that so by that *figurative* Sacrifice and Intercession he might visibly foreshew and intimate to the World the Sacrifice and Intercession of our Saviour. For thus it is evident from Philo that the Jews understood their High Priest to be a Type of the Eternal Word or Messias; for thus in his Allegories he makes the Temple to be an emblem of the World, *Ἐν ᾧ καὶ Ἀρχιερεὺς ὁ ἀπαρχὸν αὐτῷ θεῷ λόγῳ*, in which God's first-born Divine Word is the High Priest; and in several other parts of his Writings he makes the High Priest's Crown and Vestments to be Types and Representations of the dignity and perfections of the Eternal Word, by which it is evident, that by their Typical High Priesthood

hood the Jews were in some measure instructed in the nature of the Priesthood of our Saviour.

Thirdly, and lastly, I shall now proceed to explain the *Priesthood* and *Priestly Acts* of our Saviour *corresponding* to that *ancient Priesthood* in which they were *prefigured*. In general therefore the Priesthood of our Saviour corresponding to that ancient Priesthood consists in *offering up* himself a *Sacrifice* for our *sins*, and in *presenting* that Sacrifice to God in *our* behalf, and thereby *interceding* with him to be *merciful* and *propitious* to us. So that the Priesthood of our Saviour consists in these *two Acts*;

First, In *offering up* himself a *Sacrifice* for our *sins*.

Secondly, In *presenting* that Sacrifice to God by way of *Intercession* for us; of each of which I shall discourse at large.

SECTION IV.

Concerning the Sacrifice of our Saviour.

IN handling the first of these, *viz.* the Sacrifice of our Saviour, I shall endeavour, first, to shew that the *death* of *Christ* had in it all the requisite conditions of a most *real* and *complete* Sacrifice for *Sin*. Secondly, To make appear how *effectually* God's exacting *such* a Sacrifice in order to his being reconciled to *Sinners*, conduces to their *Reformation*.

First, That the death of Christ had in it all the requisite conditions of a *real* and most *complete Sacrifice* for *sin*. Now to make both a *true* and *perfect expiatory Sacrifice*, there are Five things indispensibly necessary.

First, That in being *sacrificed* it should be *substituted* in the *room* of an *Offender* to be punished for him in order to his being *released* from his own *personal* obligation to punishment. For in all those *Legal* expiations which *prefigured* this *great Expiation* of our *Saviour*, the *killing* of the *Sacrifice*, was, as I shewed before, a *real* transferring and inflicting upon it the punishment *due* to the *Offender* that offered it, in order to his being *excused* from suffering it in his own *Person*.

Secondly, Another necessary condition of an *Expiatory Sacrifice* is, that it should be *pure*, *sound*, and *unblemished*; and indeed, this Condition is required in all kinds of *Sacrifices*, whether *Expiatory* or *Eucharistical*, that they should be *pure* or *Legally clean*, and that they should be *sound*, and without *blemish*. For so *Lev. 22. 20.* But *whatsoever hath a blemish that shall ye not offer, for it shall not be acceptable for you*; and *ver. 12.* *It shall be perfect, i. e. sound and entire, to be accepted: there shall be no blemish therein*; and then he goes on to particulars, it shall not be *blind*, or *broken*, or *having a Wen*, or *scurvy*, or *scabbed*, *verse 22.* Now though the *legal Uncleanliness* and the *natural Blemishes* here forbidden in *Sacrifices*, had nothing of *Sin* and *Immorality* in them, yet the prohibition of the *natural Blemishes* in *Sacrifices* that were incapable of *moral* ones, denotes the necessity

necessity of a *moral* cleanness and unblemishedness in that *great Expiatory Sacrifice* for the sins of the World which they *typified* and *prefigured*; and hence Christ is called, *A Lamb without blemish and without spot*, 1 Pet. 1. 19.

Thirdly, Another necessary condition to a perfect Expiatory Sacrifice is, that it should be of such an intrinsic *worth* and *value* as that its *death* may be, in some measure, an *equivalent* Commutation for the *punishment* which the *Offender* deserves: For the end of *punishing*, whether it be the *Offender* himself, or *another* in his stead, is to *secure* and *maintain* the *Authority* of the *Law*; in order *whereunto* it is highly requisite that the *Punishment* should *ordinarily* be equivalent to the *demerit* of the *Crime*; otherwise it will not be a sufficient motive to *warn* and *deter* Men from committing it. And herein consisted the *Imperfection* of the *ancient* expiatory Sacrifices, that what *they* suffered was much *short* of what the *Offenders*, they suffered for, deserved; for they only substituted the *Life* of a *Brute* in the room of the *Life* of a *Man*, which is of far greater worth and value; and therefore by how much *less* valuable the life of a *Beast* is than the life of a *Man*, by so much *less* was the *Punishment* transferred upon the *Sacrifice* than the guilt contracted by the *Offender*.

Fourthly, Another necessary condition to the making of a true and perfect Sacrifice, was, that it should be *free* and *unforced* on the part of the *Offerer*. For since he had deserved the punishment in his *own* Person, it was very fit, both that the *Sacrifice* that was to undergo it *for*

him should be something that was his own, otherwise he could have no right to substitute it in his *own* stead, or to offer its life to God in *exchange* for his *own*; and that he should *freely* offer it to be killed in his stead, otherwise he had not been *consenting* to the exchange, without which it must have been invalid, and consequently the Expiation *void*; and hence, *Lev. 1.3.* it is required that *he should offer it of his own voluntary will at the door of the Tabernacle of the Congregation before the Lord.*

Fifthly it is also a necessary condition to a true and perfect Sacrifice for sin, that it should be *admitted* and *accepted* by God in the *Room* and *stead* of the *Punishment* that is due to him from the Offender *himself*. For by *violating* his *Laws*, we give God a right to *exact* the *Penalty* of them at our *own* hands; so that if he pleases he may refuse to admit of any *Substitute* to suffer for us, and if he will insist upon his right to punish us in our *own* Persons, and refuse to admit of any *exchange*; what *another* suffers for us will signify nothing to our *discharge* or *acquittal*, because it is not our *own* suffering who stand *personally* obliged to God to suffer the utmost evil that our sin deserves; and therefore to admit *another* to suffer for us, is an *Act* of pure *Grace* and *Favour* in him, which he may *grant* or *refuse* as he pleases. So that the *expiatory* Vertue of all Sacrifice lies in God's *admitting* and *accepting* it in exchange for that *personal* Punishment we owe him; and hence he is said to have *given them the blood upon the Altar to make an atonement for their Souls*, *Lev. 17. 11.* that is, to have *admitted* and *accepted* that
Blood

Blood which was offered on the Altar as an *Atonement* for their lives which were forfeited to him. And thus you see what are the *necessary* conditions of a *real* and *perfect* Expiatory Sacrifice; all which, as I shall now shew you, do fully *concentre* in the *Death* and *Sacrifice* of our *Saviour*. As,

I. In *dying* or being *sacrificed* he was *substituted* in the *room* of sinful Men to be *punished* for them in order to their being released from their *personal* obligation to punishment. And hence, *Tit. 2. 14.* he is said to have *given himself for us that he might redeem us from all iniquity, and purifie to himself a peculiar people zealous of good works*, that is, he gave *his* life in exchange for *ours*, and thereby became our ἀντὶ τοῦ. For by what follows it is plain that his giving himself for us here is to be understood by way of an *Expiation*, for it was, first, *to redeem us from all iniquity*, which is the very phrase by which the *virtue* and *efficacy* of *Propitiatory* Sacrifices is expressed; for ἰσχυρίσθαι, which signifies *to redeem* in the Greek, is the same with כָּפַר which signifies *to expiate* by *Sacrifice* in the Hebrew; and accordingly the Greek word λύτρον, which in the Greek signifies the *price of redemption*, is frequently used for the Hebrew *Copper*, which signifies a *Price* to *reconcile* or *propitiate*. So that *Christ's* giving himself for us *to redeem* us from all iniquity, must signify, according to the common acceptation of the Phrase, his laying down his life for us as the *price* of our *propitiation* with God. For so among the Jews that common form of speech, *Let me be your redemption*, was as much as to say, let me bear your Iniquities, and undergo the punishment of them that you

may escape, *Buxtorf. Lexic. Chald* 1078. Agreeably to which in *Heb.* 9. 15. Christ is said to die for the redemption of transgression, that is, to buy off the punishment of them with his own blood. For so he is said to have given himself ἀντίλυτρον, i. e. a ransom or price of Redemption for all, *1 Tim.* 2. 5, 6. and to have given his life as a λύτρον or ransom for many, *Matth.* 20. 28. But then, Secondly, his giving himself for us was to purifie us, which also refers to the purifications which we are made by Expiatory Sacrifices. For so the word καθαρίζειν signifies to cleanse from guilt by Sacrifice. *This Lev.* 16. 30. On that day shall the Priest make Attonement for ye to purifie ye, that ye may be pure from all your sins before the Lord; and so the word is generally taken not only in the Writings of Moses, but also in all other Authors, by whom Expiatory Sacrifices are promiscuously called ἱλαστικὰ, ἀγνιστικὰ, and καθαρτικὰ, i. e. atoning, sanctifying, and purifying. Agreeably to which, the blood of Christ is said to purifie us from all sin, i. e. from the guilt of all sin, *1 Joh.* 1. 7. For it was from that that the blood of Sacrifices did immediately purifie Men. And hence he is said to have died for our sins, *1 Cor.* 15. 3. to have given himself for our sins, *Gal.* 1. 4. and to have once suffered for our sins, the just for the unjust, *1 Pet.* 3. 8. and his Blood is said to be shed for many for the remission of sins, *Matt.* 26. 18. and to be a Propitiation for our sins, *John* 4. 10. by which expressions it is evident that our sins were the cause, and the expiation of them the end of Christ's suffering; and it is upon this account that he is said to bear our sins in his own body on the tree, *1 Pet.* 2. 24. that is,

to undergo the punishment of them in those exquisite torments he endured upon the Cross, and to be made sin for us, 2 Cor. 5. 21. even as the Expiatory Sacrifices were made sin, i. e. *Piacula*, that underwent the punishment of sin for the Offenders that offered them, Lev. 4. 3, 29. and also to be made a curse for us, Gal. 3. 13, that is, by having the *guilts* of our sins transferred on him, even as the Sacrifices were *cursed*, as was shewed before, by the very translation of the *guilts* of the People upon them; and accordingly, as by this Translation those Sacrifices were rendered *cursed* and *unclean*, and, as such, were to be burnt without the Camp, so our Saviour upon the same account suffered without the Gate, Heb. 13. 11, 12. And to name no more, in Isa. 53. we are told, That he should bear our griefs, and carry our sorrows, and be wounded for our transgressions, and bruised for our iniquities; that the Chastisements of our peace were upon him, and that by his stripes we should be healed; that the Lord hath laid upon him the iniquities of us all, and that for our transgressions he was stricken, that his Soul was made an Offering for sin; that he should bear our iniquities, and be numbred with the transgressors, and bear the sins of many, and make intercession for the transgressors; all which expressions do as plainly denote him to be substituted to be punished for us, in order to our release, as it is possible for words to do; and, unless we will admit that to be the sense of Scripture, which the words of it do as plainly import as they could have done if it had been its sense, it will be impossible to determine it to any sense whatsoever, because men may prevaricate upon the plainest

plaineſt words, and with quirks of *Wit* and *Criticifm* pervert them to a contrary meaning. And I dare undertake, by the *ſame* Arts that our Adverſaries uſe to avoid the force of theſe Teſtimonies, to *elude* the *plaineſt* words that the Wit of Man can invent to expreſs *this* Propoſition, that *Chriſt's death was a puniſhment for our ſins*; which to any reaſonable Man is a ſufficient answer to all the *Socinian* Cavils. And indeed the whole *current* of Scripture runs ſo *clear* againſt them, that they do as good as acknowledge, that according to the moſt *common* and *natural* acceptation of its words, it fairly implies the Doctrine we contend for, *viz.* that the Death of Chriſt was a real puniſhment for the ſins of the world; but their main Plea is, that it is *unjuſt*, in the nature of the thing, to puniſh *one* Man for the ſins of *another*, and therefore we ought rather to impoſe *any* ſence on the words of Scripture, how *foreign* ſoever, than attribute to God ſo great a piece of *injuſtice*, as the puniſhing his *own Son* for the ſins of the *World*. But as for the *Juſtice* of this procedure, I ſhall endeavour by and by to *clear* and *vindicate* it.

II. He died in *pure* and *ſpotleſs* Innocence; and this was highly neceſſary to his being an *expiatory* Sacrifice for the ſins of *others*. For had he been a *ſinner*, he had deſerved to die upon his own account, and the *utmoſt* effect of his Death could have been only the *Expiation* of his *own* ſin, by which his *life* muſt have been forfeited to the divine Juſtice; and it is impoſſible that he who hath forfeited his own life, ſhould by his death redeem the forfeited lives of *others*. And accordingly,

dingly, *Heb. 7. 26, 27.* we are told, that *such an High Priest became us, who is holy, harmless, and undefiled, separate from sinners, and made higher than the Heavens, who needed not daily, as those High Priests, to offer up sacrifice first for his own sins, &c.* because the Sacrifice which he offered was his *own life*; so that had he been obliged to offer that *for his own sins*, it could have made no Expiation for *ours*; the bare payment of a man's *own* debt being not satisfaction for *other* mens. And therefore herein the Apostle places the *virtue* and *efficacy* of Christ's blood, by which it was rendred sufficiently *precious* to be a ransom for the sins of the World, that it was of a *Lamb without spot or blemish, i. e.* the blood of a most *holy* and *innocent* person, who never deserved the least evil on his *own* account, and therefore was truly *precious*, and fit to be a ransom for the sins of *others*, *1 Pet. 1. 18, 19.* And accordingly he is said to be *made sin for us, i. e.* to be devoted as a Sacrifice for *our* sins, *who knew no sin, 2 Cor. 5. 21.* where you see the great *Emphasis* of his Sacrifice is laid upon his *Innocence*, as that which was necessary to qualifie him to be a Sacrifice for *others*. So that by that *spotless* obedience of Christ's life, through the whole course of which *he did no sin, neither was there any guile found in his mouth,* he consecrated himself an acceptable Sacrifice to God for the sins of the World.

III. His Death was of sufficient *intrinsic worth* and *value* to be an *equivalent commutation* for the punishment that was due to the *whole* world of sinners. For the reason why God would not pardon sinners *without* some *commutation* for the punishment

ment that was due from them to his Justice, was that he might *preserve* and *maintain* the Authority of his *Laws* and *Government*. For had he exacted the punishment from the *Sinners* themselves, he must have *destroyed* the whole Race of Mankind; and had he *pardoned* them, on the other hand, without any punishment at all, he must have exposed his *Authority* to the *contempt* and *outrage* of every *bold* and *insolent* Offender; and therefore to avoid these *dangerous* extremities of *severity* and *impunity*, his infinite Wisdom found out this Expedient, to admit of some *exchange* for our *Persons* and *Punishment*, that so some other thing or person being *substituted* in our *stead*, to suffer and be punished for us, neither *we* might be *destroyed*, nor our *sins* be *unpunished*. This therefore being the *reason* of God's *admitting* of *Sacrifice*, it was highly requisite that the *punishment* of the *Sacrifice* should bear some *proportion* to the *guilt* of the *Offenders*; otherwise it will not *answer* God's *reason* of *admitting* it. For since the reason of his *admitting* it, was the *security* of his *Authority*, the *less* he had *admitted*, the *less* he must have *secured* his *Authority* by it. For to have exacted a *small* Punishment for a *great* Demerit, would have been within a *few* degrees as destructive to his *Auhority* as to have exacted *none* at all; to punish but *little* for *great* Crimes, is within *one* remove as mischievous to *Government* as *total* impunity; and therefore to support his own *Authority* over us, it was highly requisite that he should exact not only a *Punishment* for our *sin*, but also a punishment *proportionable* to the *guilt* and *demerit* of it. For there is no doubt
but

but the *nearer* the punishment is to the demerit of the sin, the *greater* security it must give to his Authority. And upon *this* account the Sacrifices of the *Jews* were infinitely *short* of making a *full* expiation for their sins; because, being but *brute Animals*, their *death* was no way a *proportionable* punishment to the *great* demerit of the sins of the People. For what proportion could there be between the *momentary* sufferings of a *Beast*, and those *eternal* sufferings which the sins of a *man* do deserve? The death of a *Beast* is a punishment very short of the death of a *Man*, but *infinitely* short of that *eternal* death to which the *Man's* *guilts* do *oblige* him: and accordingly the Expiations which were made for *Men* by the death of those *Beasts* were very short and imperfect, For so the Apostle tells us, that they only *sanctified to the purifying of the flesh*, Heb. 9. 13. that is, to the *acquitting* them from their *Corporal* Penalties and *Legal* Uncleanesses; but could not at all *make them perfect as pertaining to their Consciences*, i. e. could not *expiate* the guilt of any *wilful* sin, by which their *Consciences* were laid *wast* and *wounded*, ver. 9. And accordingly the *Heathen* seem to be aware how *short* the death of *Beasts* was of the punishment which was due for the sins of *Men*. For though in ordinary cases they sacrificed *Beasts*, as well as the *Jews*, yet in *great* extremities, when they conceived their Gods to be *highly* displeased with them, even the most *civilized* of them sacrificed *Men*; which shews, that they thought the *death* of *Beasts* to be an *insufficient* expiation for the *sins* of *Men*. And indeed it cannot be denied but that the Sacrifice

of

of a *Man*, as *such*, is much more *proportionable* to the punishment which the sins of Men deserve, than the Sacrifice of a *Beast*; because a Man is a much *nobler* Creature, as being far advanced *above* a *Beast* by the Prerogative of his *Reason*; and consequently *his* death, considered as a *Man*, must be a much more *valuable* exchange for the punishment that is due to those he dies for. But *herein* the Heathen were miserably mistaken, that they did not consider that the *men* whom *they* sacrificed were *sinners* as well as themselves, and that it is much a greater *flaw* in an *Expiatory* Sacrifice to be a *Sinner* than to be *Brute*. For whereas the *latter* only renders it less *effectual* and *valuable*; the *former*, as was shewn before, renders it utterly *void* and *insignificant*; and therefore though the death of a *Man*, considered as *such*, is of much more *value* than the death of a *Beast*, yet to expiate for the sins of men, there is more internal *virtue* and *efficacy* in the death of an *innocent* *Beast*, than of a *sinful* *Man*; because the *latter* can expiate only for his *own* sin, whereas the *former* can have no sin but that of *others* to expiate. Since therefore Men were all *spotted* and *blemished* with sin, there was no life so fit for them to offer to God, in *communication* for their *forfeited* lives, as that of *innocent* *Brutes*; so that the *best* commutation they could make was infinitely *short* of their demerit. And suppose that the *men* which the Heathen offered had been all *pure* and *Innocent*, yet their *lives* would have been only an *equivalent* commutation for the *forfeited* lives of an *equal* number of *Sinners*, unless therefore *one* half of *Mankind* had been *innocent*, and they had been sacrificed

crificed for the *other* half that was guilty, it had not been an *equal* Commutation so much as for the *temporal* punishment which was due to God from the *guilty*; but then for their *eternal* punishment a *Hecatomb* of *Angels* had been *short* and *insufficient*. For what *proportion* is there between a *temporary* death and an *eternal* misery? Since therefore, in great compassion to us, God hath thought meet to accept of a *Sacrifice* in lieu of that *punishment* which was due to him from *Mankind*, and since to *secure* his own *Authority*, it was highly requisite that what this *Sacrifice* suffered for us should be in some measure *equivalent* to what he had *deserved*, and since we had deserved to suffer *for ever*, it necessarily follows that this *Sacrifice* must be something *infinitely* more *precious* and *valuable* than the blood of *Bulls* and *Goats*, yea, than the lives of *Men* or *Angels*; and what can that be but the *blood* of the *Eternal Son of God*, the *infinite dignity* of whose *Person* rendred his *sufferings* for us *equivalent* to the *infinite demerit* of our *sins*. For it was the *dignity* of his *Person* that gave the *value* to his *sufferings*, and *inbansed* his *temporary Death* to a full equivalence to those *endless miseries* which we had deserved. For if the life of a *King* be (as *David's* People told him) *worth ten thousand lives*, of what an *infinite value* must the life of the *Lord of glory* and of the *Prince of life* be, who being the *Son of God*, of the same *Nature* and *Essence* with his *eternal Father*, must from thence necessarily *derive* upon his *Sacrifice* an *immensity* of *worth* and *efficacy*. And hence we are said to be *purchased* with the *blood of God*, *Acts* 20. 28. and to have the *life of God laid down* for us, *1 John* 3. 16.

3. 16. and to be redeemed not with corruptible things, as Silver and Gold, but with the precious blood of Christ, 1 Pet. 1. 18, 19. and accordingly the Author to the *Hebrews* makes the virtue and efficacy of Christ's Blood to consist in the worth and value of it; For if the blood of Bulls and Goats, &c. sanctified to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God, Heb. 9. 13, 14. By all which it is evident that it was the infinite dignity of Christ's Person which derived that infinite merit on his Sacrifice, whereby it became an equivalent to the infinite demerit of our sins. Nay, of such an infinite value and worth was his Sacrifice, that it not only counterbalanced for the punishment due for our sin, but did abundantly preponderate it; upon which account God engaged himself, not only to remit that Punishment, in consideration of it, but also to bestow his Spirit and Eternal Life on us; both which, as hath been shewn before, are as well the purchase of Christ's blood, as the remission of our Sins. For God might have remitted our Punishment without superadding the gift of his Spirit and Eternal Life to it; and therefore, since in consideration of Christ's blood, he hath superadded these Gifts to the remission of our punishment, it is evident that his blood was equivalent to both, i. e. that it was not only a valuable consideration for the pardon of our sins, but also for the assistance of his Spirit and our eternal Happiness.

IV. His Death was on his part voluntary and
unforced

unforced. For since as a Sacrifice he was to be *innocent*, and yet to undergo the *punishment* of our sin, he could not *be* the one, and *do* the other without his own free *consent* and *approbation*. For no *innocent* person can be justly made obnoxious to *punishment* but by his own *Act* and *Choice*; because *punishment* bears a necessary respect to *sin*, and the desert of *suffering* evil doth originally spring out of *doing* evil. So that an *innocent* person, considered as *such*, cannot *deserve* to be punish'd, nor consequently be justly *obliged* thereunto; but yet, notwithstanding his *innocency*, he may by his own *Will* and *Consent*, oblige *himself* to undergo a punishment which otherwise he did not *deserve*, and when he hath so obliged himself, the punishment may be *justly* exacted of him. For though he hath no sin of his *own* to be punished for, yet he may by his own act *oblige* himself to undergo the punishment of *another* man's. And therefore though *meerly* as an *innocent* person he cannot *deserve* to be punished, either upon his *own* account, or any *other* man's, because having no sin of his *own*, he cannot be guilty of *another* man's; yet so far as he hath the *free* disposal of *himself*, he may *substitute* himself in the *room* of one that is *guilty*, and thereby render himself *obnoxious* to *his* punishment. As for instance, suppose that by some *criminal* action of his own a man hath forfeited his *liberty* or *life* to the Law, it is certain that no *innocent* man, as *such*, can be thereupon *obliged* to suffer *death* or *imprisonment*; but suppose that this innocent man having the *free disposal* of himself shall *voluntarily* offer his own *life* or *liberty* to the Magistrate

in *exchange* for the forfeited life or liberty of the Criminal, and the Magistrate shall think meet to accept it, in this case he is *justly* liable, notwithstanding his *innocence*, to undergo the punishment that was due to the Offender. For if *he* may justly offer this exchange, as there is no doubt but he may, supposing that he hath the *free disposal* of himself, to be sure the *Magistrate* may justly accept of it, because the life of the Offender is as much in *his* disposal as the life that is offered him in *exchange* for it, is in the disposal of the Offerer ; so that *he* hath as much right to give the Offerer the Offender's life for *his*, as the Offerer hath to give his *own* life for the Offenders ; and when *both* Parties have a right to the goods which they *exchange* with *each other*, and the goods which they *receive* are on both sides *equivalent* to the goods which they *give*, it is impossible the exchange should be *injurious* to either ; the *Magistrate* cannot be injured, because for the life of the Offender which he *gives*, he *receives* the life of the Offerer which is *equivalent* ; the Offerer cannot be injured, because for his *own* life which he *gives*, he *receives* the life of the Offender, which is *dearer* to him ; and *neither* Party being *injured*, the exchange must be *just* and *equal* on both sides. Now that Christ had the *free disposal* of his *own* life, he himself tells us, *John* 10. 18. *No man taketh my life from me, but I lay it down of my self ; I have power to lay it down, and I have power to take it up again, this commandment have I received of my Father ;* And that the lives of our Souls were in God's free disposal, as being justly forfeited to him by our *sins*, the Scripture assures us when it tells

tells, that *all have sinned*, and that *the wages of sin is death*. Christ's life therefore being in his *own* free disposal, he had an undoubted right to exchange it with God for the lives of our Souls, and the lives of our Souls being in God's free disposal, he had as undoubted a right to exchange them with Christ's for his life upon the free *Tendry* which he made of it. And in this exchange *neither* Party could be *injured*, because they both received an *equivalent* for what they gave; *Christ* gave his own life to God, for which God gave him the lives of our Souls in exchange, which were far *dearer* to him; *God* gave the lives of our Souls to Christ, for which Christ gave him his own most precious life in exchange, which, considering the infinite *dignity* of his *Person*, was at the least *tant-amount*. It is true indeed, *both* Parties having a *right* to the free disposal of the goods which they exchange with each other, to render the exchange *just* and *valid*, it was necessary that *both* should be freely *consenting* to it; now that *God* was freely consenting I shall shew by and by; and that *Christ* was so too the Scripture expressly testifies; for so we are told, that *he gave himself for our sins*, Gal. 1. 4. and that *he gave his life a ransom for many*, and *gave his flesh for the life of the World*, Matth. 21. 28. and in a word, that *he gave himself for us that he might redeem us from all iniquity*, Tit. 2. 14. and that *he laid down his life for us*, 1 John 3. 16. all which plainly imply, that by his own *voluntary consent* he substituted himself to suffer in *our* stead, that *we* might escape, and freely exchanged his *own* life with God for the lives of *our* Souls which were

forfeited to him. And if, notwithstanding his innocence, it were just in God to expose him, without any respect to our sins, to all those bitter sufferings he endured, (and that it was so, the Socinians themselves must acknowledge, or charge God with injustice) how much more was it just when of his own accord he substituted himself to bear our punishment for us, and freely exchanged his life for our Salvation?

V. And lastly, His Death was admitted and accepted by God in lieu of the punishment which was due to him from Mankind; and it is this that compleats it an Expiatory Sacrifice, and without this, it had been altogether insignificant to the expiation of sin, notwithstanding all the above-named qualifications. For it is the personal punishment of the Offender which sin gives God a right to, and which the Obligation of his violated Law exacts; since therefore all Mankind had sinned, they all stood bound to God to suffer the desert of their sin in their own persons, and therefore the suffering of another in our stead can signify nothing towards the releasing us from this Obligation, unless God in pure Grace and Favour to us shall please to admit and accept it; because anothers suffering is not ours, and it is ours that God hath a right to. Indeed the punishment of the guilty person himself, supposing it to be equal to his fault, doth without any interposal of Grace, extinguish the guilt of it, and by its own force and vertue dissolve his Obligation to punishment; because when a man hath suffered as much as he deserves, he hath suffered as much as the Law can oblige him to, and so consequently cannot be

be obliged to suffer any *more*; but should *another* suffer for me even as much as I deserved to suffer *my self*, it will be altogether *insignificant* to the expiation of my guilt, unless God in meer *grace* will *accept* it for *my* suffering, because it is not *another's* suffering but *my own* that the obligation of his Law *demand*s and *exact*s of me; and although the *others* suffering for me may as *effectually* secure the *Honour* and *Authority* of God's Law as if I had suffered what I deserved in *my own* person, yet it is evident that in *admitting* the others suffering *instead* of mine, God *remits* and *relaxes* the Obligation of his Law, which requires that I should suffer in *my own* person. And therefore notwithstanding that Christ hath *suffered* for us, and God hath *admitted* his suffering for ours, yet this being out of meer *grace* and *favour* to us, he is still truly said to pardon and *forgive us* for *Christ's* sake, Eph. 4. 32. because for the sake of *Christ's* suffering he graciously remits to *us* the Obligation of his Law which requires the punishment of our sin at our *own* hands; and since his remitting to us the Obligation of his Law for the sake of *Christ's* suffering was pure *grace* and *favour*, he was not at all obliged to remit it *unconditionally*, but being absolute Master of his own graces and favours he might remit it upon what *terms* and *conditions* he pleased. So that though if we had suffered in our *own* persons the *utmost* of what our sin doth *deserve*, he had been obliged in *justice* to discharge us *without* any farther *condition*, yet since out of his own *free grace* he hath admitted *another* to suffer for us, he may admit it with what *limitations* he pleases,

and if he shall think meet (as he *hath* done) to limit it to our *repentance* and *amendment*, all that Christ hath suffered for us will be *insignificant* to our discharge from our obligation to punishment, unless we *repent* and *amend*. So that the Death of *Christ*, you see, doth not expiate Mens sins, as their *personal* punishments do, by their *own* natural vertue, but by vertue of God's *accepting* it upon his own *terms* and *conditions*. And without God's *accepting* it, it would not have been at all an Expiation for the *sins of the World*, and without the *conditions* upon which he accepteth it, *viz.* our *Repentance* and *Amendment*, it will not be at all an Expiation for *ours*. Now God hath solemnly declared his *acceptance* of *Christ's* Death as an Expiation for our sins; for it was God that *laid upon him the iniquity of us all*, Isa. 53. 6. that *gave his only begotten Son*, John 3. 16. and *sent him to be a propitiation for us*, 1 John 4. 10. which plainly imply his free acceptance of him; And therefore Christ is said to have *given himself for us an Offering and a Sacrifice to God for a sweet smelling savour*, Eph. 5. 2. i. e. for an Expiation that was highly *grateful* and *acceptable* to him. So that *now* the Expiation of our sins by the blood of Christ wholly depends on *our* performing the *condition* on which God hath accepted it, and since it is upon condition that we *repent* and *amend*, that God hath accepted the blood of Christ in exchange for the eternal punishment we owe him, unless we perform *this* condition, the blood of Christ will not at all *avail* us, but we shall still remain as much *obliged* to undergo that punishment, as if he had *never* died for us *at all*.

God's

God's *acceptance* indeed hath made the Death of Christ *available* for us under those *conditions* and *limitations* upon which he accepted it, but if when he hath accepted it *conditionally*, we expect that it should avail us *absolutely* and *unconditionally*, we miserably *deceive* and *abuse* our own souls. Thus far therefore God's *acceptance* of Christ's Death, *instead* of the punishment we have deserved, hath rendred it an effectual *expiation* and *ransom* for sinners, that if they *repent* and *amend* they shall be *released* and *acquitted* from the obligation they lie under to suffer eternal *punishment* in their *own* persons, and *entitled* to everlasting *life* and *happiness*. And thus the Death of Christ, you see, had in it all the necessary qualifications of a *real* and *compleat* propitiatory Sacrifice; I proceed therefore in the second place to shew what a *wise* and *effectual* method this of God's admitting Christ's Sacrifice for sinners is to *reduce* and *reform* Mankind, which will evidently appear by considering these five things:

First, That the sacrifice of Christs Death was a most *sensible* and *affecting* acknowledgment of the infinite *guilt* and demerit of our sin. For thus under the Law, the offering of *Propitiatory* Sacrifices implied a most *solemn* and *sensible* confession of the *guilt* of the Offerer. For his laying his *hand* upon the *head* of his Sacrifice, was a *Symbolical* action by which he solemnly *acknowledged* to God that he had justly *deserved* to suffer that Death *himself* which his Sacrifice was suffering for him; and accordingly the Jews have this Maxim, *Ubi non est peccatorum confessio, ibi non est impositio manuum, quia manuum impositio*

ad confessionem pertinet ; where there is no confession of sins there is no imposition of hands, because the imposition of hands appertains to Confession. For so *Lev. 5. 5.* they are particularly directed to *confess* their sins upon their *bringing their Trespass-Offering before the Lord*, and, as hath been shewn before, they had a set *Form of Confession* in all their *expiatory Sacrifices*, and particularly in that *solemn Propitiation*, *viz.* the dimission of the *Scape-Goat*, the High Priest is directed to lay both his hands upon the Goat's Head, and to *confess over him all the iniquities of the Children of Israel*, *Lev. 16. 21.* so that as *Confession* is a kind of *audible Sacrifice*, so *Sacrifice* was a kind of *visible Confession* ; and the demerit of their sin being thus represented to their *Eyes* by the death of their *Sacrifice*, was far more apt to *move* and *affect* them with *horror* and *detestation* of it, than any *audible Confession* how *severe* or *pungent* soever. And accordingly our Saviour in *offering up himself* as an *expiation* for our sin, did, as it were, lay his hand upon his *own head*, and, as *our Representative*, solemnly *acknowledge* to God that *we* had justly *deserved* to suffer for our sin a punishment *equivalent* to that which *he* was undergoing for us. And what a *dreadful* one must that be which is *equivalent* to the *Death* of the *Son of God* ? What less punishment than our *everlasting misery* can *countervail* the *temporary death* of him who was so *eminent* and *innocent*, who was *God-man* united in *one person*, and the *Lamb of God* without *spot* or *blemish* ? If the *Jews* by *sacrificing a Beast* did make such a *moving acknowledgment*, that they *themselves* deserved to die,

die, how much more did Christ by sacrificing *himself* for us, acknowledge in our stead that we deserved to die *eternally*? So that whatsoever *virtue* there is in the most *bitter* and *pathetick* confession to create in Mens Minds a *horror* and *detestation* of their sins, all *that* and much more there is in the Sacrifice of our Saviour, whose Blood cried *louder* against our sins, and made a far more *Tragical* confession of their demerit than it is possible for the most *sorrowful* Penitent to do with all the *Eloquence* of his grief and bitter *strains* of *self-abbhorrence*. And hence our Saviour is said to have *condemned sin in the flesh*, Rom. 8. 3. *i. e.* to have solemnly *acknowledged* by his *dying* for it, what a *dreadful* punishment it *deserves*.

Secondly, It is to be considered also, that the Sacrifice of Christ's Death was a most *ample* declaration of God's *severity* against our *sins*. All *wise* Governours ought so to exercise their *Mercy*, as that it may not be *prejudicial* to their *Authority* by giving Offenders *encouragement* to kick against it; but whilst their *Mercy* is *easy*, and apt to be moved by *slight* Reasons and Motives, it will infallibly *expose* their *Authority*, and render it *cheap* and *vile* in the eyes of *bold* and *insolent* Offenders; the *Reasons* therefore which move a Prince to pardon *Criminals* ought to be such, if possible, as give all manner of *discouragement* to them from *presuming* upon *impunity* for the future. God therefore being *inclined* by the infinite *benignity* of his Nature to shew *mercy* to sinners, was obliged in *wisdom* to shew it in *such* a way, and upon *such* reasons, as might sufficiently *discourage* them from

from *presuming* upon his *Mercy* to the *prejudice* of his *Authority*; and there is no reason could be so sufficient to this end, as a *valuable* Sacrifice to suffer in our *stead*, and bear the *punishment* of our sin; which reason carries with it such an *awful* severity, as must needs *dishearten* any *considering* sinner from *presuming* upon impunity if he go on in his sin. For next to exacting the punishment of the Offender *himself*, the most *dreadful* severity he could have expressed was, not to remit it upon any consideration but *this*, that some *other* should undergo it in his *stead*; and by how much *greater* and more *valuable* the person is, who undergoes it for us, so much *greater* and more *formidable* God's severity appears in remitting it to us. Since therefore in consideration of our Pardon, God would admit no *meaner* Sacrifice than the precious *Blood* of his own *Eternal Son*, he hath hereby expressed the *utmost* indignation against our sin, that he could possibly do, unless he had absolutely resolved *never* to pardon it at all. So that *now* we have all the *reason* that Heaven or Earth can afford us, to *tremble* at his *severity*, even while we are within the *Arms* of his *mercy*. For what man in his Wits would take *encouragement* to *sin on* from a *mercy* that cost the *Blood* of the *Son of God*? He that can presume upon such a reason of mercy hath *courage* enough to *out-face* the flames of *Hell*, and if *Hell* itself had stood open before us, and we had *seen* the damn'd Ghosts weltering in the flames of it, it would not have given us such a *loud* and *horrible* warning of God's *severity* against our sin as this *tremendous* Sacrifice of the *Son of God* doth. If then a *mercy* that is

so secured from being made an *encouragement* to sin, by the *terrible* reason and consideration upon which it is *founded*, cannot *deter* us from *sinning on*, there is no *wise* mercy that we are capable of, and consequently no mercy that the great God can indulge with *safety* to his *Authority*. For what *mercy* can be *safe* from our *abuse* and *presumption*, if *this* be not, that is thus guarded with *thunder*, and attended with the *utmost* severity that mercy could possibly admit of? Wherefore if after I have seen my Saviour in his *Agony* deprecating with *fruitless* cries that *fearful* Cup which I deserved; if after I have beheld him *hanging* on the *Cross*, covered with *Wounds* and *Blood*, and in the bitter *Agony* of his *Soul* heard him crying out, *My God, My God, why hast thou forsaken me?* And, in a word, if after I have seen that God, to whom he was infinitely *dear* and *precious*, turn a *deaf* ear to his *mournful* cries, and utterly *refuse* to *abate* him so much as one *degree* or *circumstance* of a most *shameful* and *tormenting* death in consideration of *my* *Pardon*; If, I say, after such a *horrible* spectacle I have *heart* enough to *sin on*, I am a *courageous* sinner indeed, or rather a *desperate* one, not to be *affected* or *restrained* by all the *terrors* of *Hell*.

Thirdly, This Sacrifice of Christ is also to be considered as a most *obliging* expression of the *love* of God and our Saviour to us. For if God had so pleased he might have exacted our punishment at our *own* hands, and made us *smart* for ever in our *own* Persons, and this notwithstanding we had heartily *repented*. For though to *repent* is the *best* thing a sinner can do, yet it doth not alter the na-

ture of the *sin* he repenteth of, so as to render it *less* evil or *less* deserving of punishment; nor indeed is Repentance a *sufficient* reason to move the *all-wise* Governour of the World to grant a publick Act of *pardon* and *indulgence* to sinners; it being inconsistent with the safety of any Government, *Divine* or *Humane*, so far to *encourage* Offenders, as to *indemnify* them by a publick *Declaration* meerly upon *condition* of their future *repentance* and *amendment*. For all men are naturally apt to presume that God will be *better* to them than his *word*, and therefore had he declared that he would pardon them upon their *repentance* without any *other* reason, *this* would have encouraged them to hope that he might pardon them, though they repented not *at all*, or at least though they repented but by *balves*. Wherefore since our *repentance* is not a *sufficient* reason to oblige God to grant a publick *Pardon* to sinners, and since this was the *best* reason we could offer in our own behalf to move him thereunto, it hence necessarily follows, that he might have *justly* exacted the punishment of our sin of *us*, and made us smart for it *for ever*, notwithstanding the *best* reason we could have offered him to the *contrary*. But such was his *goodness* towards us, as to admit *another* to suffer in *our* stead, that so neither *we* might be *ruined*, nor our *sins* be *unpunished*. And then that the punishment of our sin might be a *sufficient* reparation to his *injured* Authority, he *admitted* his *own* Son upon his *voluntary* offering himself to undergo it for us, who by the *dignity* and *innocence* of his *Person* rendred that *temporary* Death he underwent for us *equivalent* to that *eternal* Death which

which we had deserved. Now what a *Prodigy* of love was this, that the God of Heaven whom we had so infinitely *offended*, should part with his *own Son* for us, and freely consent that *he* should undergo *our* punishment! Which while I seriously consider, it *puzzles* my conceit, and *out-reaches* my wonder; so that though I have infinite reason to *rejoyce* in it, yet while I am contemplating it, I seem to be looking down from some *stupendous* Precipice, whose *height* fills me with a *sacred* horror, and almost *oversets* my Reason. But Oh! the *amazing* love of the Son of God towards us, that he should put *himself* in our stead, and interpose his *own* Breast as a *living* Shield between *ours* and his Father's *Vengeance*! Which, considering the *greatness* of his Person, and of *our* unworthiness, is such a *stupendous* expression of Love, as no *Romance* of Friendship ever thought of! And what is the proper *influence* of all this Love, but to *oblige* us for ever to God and our *Saviour*, in the *bands* of a *reciprocal* affection; to *melt* down our *stubbornness* and *enmity* against them, and *draw* us on to our *duty* with the *Cords* of an *invincible* indearment? For is it possible my *sins* should be as *dear* to me as the Son of God was to his own *Father*, and yet the Father left *him* out of love to *me*, and shall not I leave *them* out of love to *him*? And when the Son of God has been so *kind* to me as to lay down his life for me, can I be so *ingrateful* to *him* as to *doat* upon those *sins* which he *bated* more than all the *shame* and *torment* which he endured on *their* account; those *sins* that were the *cause* of all his *sufferings*, the *Thorns* that gored his *Temples*, and the *Nails* that pierc'd
this

his hands and feet? Sure if we are not utterly *lost* to all that is *modest* and *ingenuous*, *tender* or *apprehensive* in Humane Nature, it will be impossible for us to *resist* these *endearing* instances of the *love* of God and our Saviour, which carry *warmth* and *fervour* enough with them to *melt* the most *obdurate* natures.

Fourthly, Christ's Death and Sacrifice is also to be considered as a *sure* and *certain* ground of our *hope* of *pardon*, if we *repent* and *amend*. For it was upon the *virtue* of *Expiatory* Sacrifices that all *Mankind* depended for their *reconciliation* with God; and therefore *these* Sacrifices were a *principal* part not only of the Religion of the *Jews*, but of the *Gentiles* too, who besides their *Eucharistical*, had their constant *Expiatory* Oblations to *atone* and *pacify* their Gods. And this more especially in times of publick *Danger* and *Calamity*, when they conceived their Gods to be *most* offended with them; at which Seasons they are wont to offer up their most *costly* Sacrifices, and devote not only *Hecatombs* of *Beasts* to their Altars, but many times the more precious lives of *Men*, *Women*, and *Children*, imagining that the more *valuable* the life was, the greater *virtue* there was in it to *appease* the *angry* Deity. And upon this sacred Rite did all the World build their *hope* of *reconciliation* with God, as being conscious that by their sin they had *forfeited* their *own* lives to him, and that there was no other way to *redeem* them, but by making a *commutation* with him, and offering him *another* life for their *own*, which was therefore called ἀντίψυχον, *i. e.* a life for their life, and ἀντίλυτρον, *i. e.* the price of their Redemption.

But

But alas! so miserably *defective* were the very *best* of their Sacrifices, that they could not rationally *depend* on them with any *confidence* or *assurance*. For as for the *Heathen* Sacrifices, God had never *promised* to *accept* them, and it being an act of pure *grace* and *favour* in him to *admit* of such a *commutation*, it wholly depended on his own *good-will*, whether he would *admit* it or no; and without some *express* revelation it was impossible for them to know *which* way his Will was *determined* in the case. And then even their most *precious* Sacrifices, which were the lives of *Men*, were infinitely *short* in value to *redeem* the *Lives* and *Souls* of those that offered them; those sacrificed *men* being sinners *themselves*, and they but a *few* sinners for *many*. And as for the *Jews* Sacrifices, though God in many cases had *promised* to *accept* them in commutation for the lives of their *Bodies*, yet those being only the lives of *Brutes*, which were but *negatively* innocent, as being *incapable* of *Sin* or *Vertue*, could *merit* nothing of God, and consequently were infinitely *short* of a *valuable* commutation for the *forfeited* lives of their *Souls*. All which considered, there was no *relying* on them for *Redemption* from the Obligation they lay under to *eternal* punishment. But now all these *defects* are abundantly *supplied* in the Sacrifice of our blessed Saviour. For his life was not only *infinitely* valuable by reason of his personal Union to the Godhead, and so in itself an *equivalent* Ransom; he was not only *no* Sinner, which the *best* of the *Heathen* Sacrifices were; he was not only *Negatively* innocent, which was all that the *Jewish* Sacrifices were; but he was also perfectly

fectly *righteous*, and by vertue thereof infinitely *dear* and *acceptable* to God; and to crown all, God himself both by expresse *Revelation*, and by *raising* him from the *dead*, hath openly declared his *acceptance* of his precious blood, as a *Ransom* for the sins of the World. And upon this most *sure* and *certain* ground, stands our *hope* of *pardon* and *reconciliation* with God, So that in the precious blood of this our *meritorious* and *accepted* Sacrifice, we openly behold the *mercy* of God *inviting* us into *grace* and *favour*, and with *out-stretched* arms ready to *receive* and *embrace* us; which gives us the most effectual *encouragement* in the World to return to our duty. I confess if we had no *such* Sacrifice to depend on, the sense of our *past* guilts might justly *discourage* us from all thoughts of *future* repentance; for though the natural *goodness* and *benignity* of God might happily give us some *small* hope, yet on the other hand, the consideration of his natural *abhorrence* of *sin*, and the mighty Obligations he lies under to *punish* it, as he is a *wise* and *righteous* Governour; would very much *dash* our hope out of *Countenance*. So that the utmost *encouragement* we could have had, would be that which the King of *Nineveh* gave his People, *Who can tell if God will turn and repent, and turn away from his fierce anger that we perish not?* Jonah 3.9. But now we can certainly tell, that if we will turn from our sins, he will turn from *his* anger; for our hope depends not on a doubtful *peradventure*, but upon a *full*, *perfect*, and *sufficient* Sacrifice, *paid down* to, and *accepted* of God. What then should hinder *us* from *returning* to him, who are thus *firmly* assured of his
gracious

gracious reception, and do certainly know beforehand, that all our *past* provocations shall be *blotted out*, and our *penitent* Souls embraced with the same *grace* and *favour* as if we had never offended.

Fifthly, and lastly, This Sacrifice of Christ is also to be considered as the *Seal* and *Confirmations* of the *New Covenant*. For thus of old, *Covenants* between God and Men were wont to be *sealed* and transacted by *Sacrifice*. So *Gen. 15. Abraham*, by God's Command, being to strike *Covenant* with him, offered a *Sacrifice* which he *divided* in the middle, laying each *Moiety* one against the other, *between* which God passed in the likeness of a burning Lamp, and so made a *Covenant* with him, saying, *Unto thy seed will I give this land*; in which Rite of passing between the parts, God condescended to the Manner of Men; for so the *Jews* when they struck *Covenant* with God, were wont to cut the *Sacrifice* in *sunder* and pass between the parts thereof, *Jer. 34. 18, 19.* by which action they made this *Imprecation* on themselves, *Thus let me be divided and cut in pieces, if I violate the Oath I now have made.* And accordingly the blood of the *Sacrifice* is called by *Moses*, *The Blood of the Covenant*, *Exod. 24. 8.* and the *Jews* are said to *make a Covenant with God by Sacrifice*, *Psal. 50. 5.* For all *Expiatory Sacrifices* were regularly attended with *Peace-offerings*, in both which the *Priest* or the *People* were God's *Guests*, and in token of *reconciliation* did eat and drink with him in the provisions of his *Altar* or *Table*. For in the *burnt-offerings*, the *sin-offerings* and the *trespass-offerings*, the *Priests* only

as the *Proxies* and *Representatives* of the People, were admitted to be God's *guests*; but then in the *Peace-offerings*, which followed them, the People themselves were admitted to his *Table* to partake with him of those *sacred Viands*. So that in the first, the *Priests*, as the Peoples *Representatives*, struck Covenant with God for them, in the second *they* struck Covenant with God for *themselves*. Thus as it was the Custom of all Nations to solemnize their *Covenants* with one another, by *eating* together, so God, in *condescension* to the manner of men, and to *confirm* their *Faith* in his *Promises*, did by the *same Rite* engage himself in Covenant with them. And in the same manner the Sacrifice of our blessed Lord was a *Seal* and *Ratification* of the *New Covenant*; upon which account it is called, as the *Jewish* Sacrifices were, *the blood of the Covenant*, Heb. 10. 29. Heb. 13. 20. For his Sacrifice upon the Cross was the meritorious *Sin-Offering*, in which *he*, as the *High-Priest*, the *Head* and *Representative* of his Church, did solemnize the *New Covenant* between God and us, and obtained of his Father an *inviolable Ratification* of his *Promise* of *Grace* and *Eternal Life*. For in that *dreadful* transaction God did *solemnly* engage himself to Christ in the behalf of his Church, to perform to her what he had *promised*, to the *utmost*, upon the *terms* specified in the *New Covenant*. And therefore Christ is said to have *made reconciliation* in his *own body* on the Cross, and to have *slain the enmity* thereon, Eph. 2. 16. and to have *made peace*, that is, a *Covenant of peace*, *through the blood of the Cross*, Col. 1. 20. But then to this *Sin-offering* there follows

follows a *Peace-offering*, and that is the *Lord's Supper*, in which the Church, for *her self*, by *eating* and *drinking* at this his Table, strikes Covenant with God, and upon those holy *signs* of Christ's *Body* and *Blood*, gives to, and receives from God assurance of mutual *Amnesty* and *Friendship*; and hence, 1 Cor. 10. 16, 20. this holy Supper is call'd *The Communion of the Body and Blood of Christ*, and *drinking the Cup of the Lord*, and *being partakers of the Table of the Lord*. For when God, in this Supper, doth, by the hand of his Priest, *present his Bread and Wine* to us, he doth thereby *renew his Covenant* with us, and when we *receive*, and *eat and drink* God's *Viands*, we thereby *renew our Covenant* with him. Thus God, in great condescension to our *desponding* minds, hath been pleased to ratifie his *Covenant* with us in our own way and manner; not that this Ratification doth render his *Covenant* surer in itself, for nothing can be surer than his *Promise*; and yet for the *Confirmation* of our *diffident* minds, he is sometimes pleased to add his *Oath* to his *Promise*, and, for the same reason, to his *Promise* and *Oath* he hath superadded these *federal Ratifications*, which being the same with those legal *Forms* and *Rituals* by which *Men* were wont to ratifie *their Covenants* and *Agreements* with one another, are upon that account more apt to assure and confirm our *Minds*. And now what a mighty influence must this solemn *Confirmation* of the *New Covenant* have upon us, to *excite* and *quicken* our *Piety* and *Vertue*, and render us *actively zealous* of good Works? For when God hath not only *owned* all the *Promises* of the *New Covenant* to be

his by the many *miraculous* attestations he hath given them, but hath also vouchsafed by all those *federal* Rites, that were most sacred among Men, to oblige himself to perform them, we have abundant reason to believe, not only that it is he that hath *promised* all the good things of this Covenant, but also that he is fully *resolved* to perform those promises to us, if we perform the *conditions* of them; since by the *Blood* of his own Son he hath engaged himself to him in our behalf, and by the *sacramental* signs of the Body and Blood of his Son, he has engaged himself to us in our *own* persons to perform what he has promised to the utmost punctilio. So that now our Faith in the Covenant stands upon a *firm* and *immoveable* foundation, as having not only the *Promise* and the *Oath*, but also the Seal of God to depend on; and having all the good things of the Covenant thus solemnly *consigned* to us, what abundant *encouragement* doth it give us to return to God and our *Duty*? For now we are not only assur'd of his *pardon* and *gracious* reception, but also of the *assistance* of his *Blessed Spirit* to back and enforce our *pious* Endeavours, and to enable us to conquer all those resistances of flesh and blood with which we are to contend; and to encourage us to contend with *all* our might, we have an *immortal* Crown of *Glory* *proposed* to us as the reward of our *victory*, and are firmly *assured*, that after we have spent a few moments here in the practice of Piety and Vertue, we shall be removed from hence into that *triumphant* state of *Immortality*, there to reign in unspeakable *Glory* and *Delight* among the blessed *Conquerours* above, and sing *Hallelujahs* with them

for

for ever. For to all these *blessed* things we are entitled by the *ratifications* of the *New Covenant*. Having therefore these great and precious Promises sealed to us by the blood of *Jesus*, Let us cleanse our selves from all filthiness of flesh and spirit, perfecting holiness in the fear of the Lord, 2 Cor. 7. 1.

And thus you see how effectually the Death of Christ, as it is a *Sacrifice* for sin, contributes to our *Reformation*. But after all, it must be acknowledged that it contributes only as a concurrent Cause with our own Endeavours; it doth not work upon us as if we were dead Machines, that have no vital principle of action in us; nor yet as necessary Agents, that have no *Free-will* or principle of *Self determination*; it draws us indeed, but it is with the cords of a man, i. e. with a powerful grace and persuasion, but doth not drive or hale us with violent or irresistible Agency. For after all the powerful influence of his Death to reform and amend us, we are still in our own disposal, and so may resist and baffle the efficacy of his death, and in despite of it continue in our wickedness if we please. But if we do, it is at our own eternal peril, and we must one day expect to answer, not only for the blood of our own souls, which in despite of the most powerful method of saving them we have wilfully ruined and destroyed, but also for the blood of our Saviour, which we have not only defeated, but trampled on; and if both these be brought to our account, it had been better for us, not only that we had never been born, but that our Saviour himself had never been born, since all that he hath done to save us, will be brought in judgment against us, as an horrid aggravation

of our guilt, to inflame the reckoning of our punishment. So that unless we concur with this great *design* of Christ by endeavouring our own reformation to the utmost of our power, his Death will not only be as insignificant to our happiness as it is to the redemption of Devils, but even those *vocal Wounds* of his, which were made to plead for, will accuse and condemn us, and that *eloquent Blood*, which in its Native Language speaks better things for us than the Blood of Abel, will, like the Souls under the Altar, raise a cry of Vengeance on us as high as the Tribunal of God. Wherefore as we would not find this blessed Sacrifice, which was designed for our City of Refuge, converted into an avenger of blood, let us diligently concur with it to our utmost power in this necessary design of our reformation, that so being washed white and clean in the Blood of it, we may appear before God holy, and unblameable, and un-reproveable in his sight. And thus I have given an account of the first Act of Christ's Priesthood, viz. his Sacrifice.

S E C T. V.

Of Christ's Intercession, or presenting his Sacrifice to God in Heaven by way of Advocacion for us.

I Now proceed to the *second* Act of our Saviour's *Priesthood*, corresponding to that ancient *Priesthood*, in which it was *typified* and *prefigured*, *viz.* his *presenting* his *Sacrifice* to God in Heaven, thereby to *move* God, as our *Advocate*, to be *merciful* and *propitious* to us. In discoursing of which I shall endeavour,

First, To *explain* the *nature* of that *Advocation* which he performs by *presenting* his *sacrificed* body in Heaven.

Secondly, To shew the *admirable* tendency of *this* Method of God's communicating of his *Graces* and *Favours* to us, through the *Intercession* and *Advocation* of our Saviour to *reduce* and *reform* Mankind.

As for the First, *viz.* The *Nature* of this our Saviour's *Advocation* for us in Heaven, it may be thus defined, It is a *solemn* address of our blessed Saviour to God the Father in our behalf, wherein by *presenting* to him his own *sacrificed* Body, and by *continuing* and *perpetuating* the *presentation* of it, he doth *effectually* *move* and *solicite* him *graciously* to *receive* and *accept* our Prayer, and to *impower* him to *bestow* on us all those *graces* and *favours*, which

in consideration of his Sacrifice God hath promised to us. For the better understanding of which Definition, I shall distinctly explain the several parts of it, which are these Four.

First, It is a *solemn Address* of our blessed Saviour to God the Father, in our behalf.

Secondly, This Address is performed by the presenting his *Sacrificed Body* to the Father in *Heaven*.

Thirdly, It is *continued* and *perpetuated* by the perpetual Oblation or presenting of this his sacrificed Body.

Fourthly, In *vertue* of this perpetual Oblation he doth always *successfully move* and *solicite* God; and this,

First, To *receive* and graciously *accept* our *sincere* and *heartly* Prayers; and,

Secondly, To *impower* him to bestow on us all those *Graces* and *Favours* which in consideration of his *Sacrifice* God hath promised to us.

I. This *Advocation* of Christ in *Heaven* is a *solemn Address* to the Father in our behalf. And this is implied in the very word *Advocation*; for the proper business of an *Advocate* is to *address* in the behalf of his *Client* to the *Party* with whom he is concerned, or to plead the *Cause* of his *Client* with some Person with whom he has some *difference*, or from whom he expects some *Favour*. Now St. John tells us, that *we have an Advocate with the Father, Jesus Christ the righteous*, 1 John 2. 1. which must therefore necessarily imply his *addressing* to the Father in our behalf, in order to the *composing* that *difference* which Sin hath made between *him* and *us*, and to the ob-

taining

taining for us his Mercy and Favour. For in this
 sence the Greek word *παρεκκλητης*, which we here
 render *Advocate*, is generally used among all Au-
 thors, *vid. Outram de Sacrif. p. 360.* And so also
 the word *Intercession* signifies to address for one
 person to another, in order to the reconciling some
 matter of difference between them, or to the ob-
 taining from the one some favour for the other:
 And therefore since Jesus Christ is said to *inter-*
cede for us at the right hand of God, Rom. 8. 34.
 this intercession must necessarily imply his mak-
 ing application to God in our behalf. For so the
 Phrase *ἐντυγχάνειν ὑπὲρ*, which we render to *inter-*
cede for, signifies to *advocate* or *plead* the cause of
 another; as on the contrary *ἐντυγχάνειν κατὰ* doth
 always signify to *accuse*, Rom. 11. 2. 1 Maccab. 8.
 32. and 1 Maccab. 10. 61. and 1 Maccab. 11. 25.
 And consequently when our Saviour is said *ἐντυ-*
γχάνειν ὑπὲρ ἡμῶν, it must necessarily denote his *ad-*
dressing himself to God as our *Advocate*, to *plead*
 our cause and *solicite* our interest; and accord-
 ingly, Heb. 9. 24. we are told that Christ is *entred*
into Heaven itself, now to appear in the presence of
God for us, which Phrase cannot without infinite
 force be otherwise understood, than of his *appea-*
ring for us as our *Advocate* to God. By all which
 it appears that in this his *Intercession* for us, our
 Saviour *addresses* to God the Father, from whose
 bountiful hands he procures and receives all those
 blessings and favours which he *derives* to us. So
 that the Father is the *Fountain* whence all our
 blessings *flow*, and the Son is the *Channel* that *re-*
ceives them thence, and *conveys* them down to us.
 For, as he is *Mediator*, the Son can bestow nothing

on us in his own right, *independently* from the Father, whose *Minister* he is, and by whose *Commission* and *Authority* he acts; And since they are all his *Father's* goods which he *bestows* upon us, he cannot *justly* bestow them without his *leave* and *consent*, the *obtaining* of which is the great business of his *Intercession*, whereby he continually *moves* and *solicites* the Father to *grant* to him those good things in our behalf, which, as the *high Almoner* of his Father's *graces* and *favours*, he bestows upon us. So that whatsoever he gives *us*, he receives of the *Father*, and whatsoever he receives of the Father, he procures by his *intercession* *with*, and *addresses* to him in our behalf.

II. This address is performed by the *presenting* his *sacrificed Body* to the Father in *Heaven*. For thus, as was shewed before, the High Priest's address to *God*, for the *People*, consisted in *presenting* the *blood* of the *Sacrifice* to him, in *sprinkling* it *upon* or *before* the *Mercy-Seat*, which was the *Throne* of the *divine Majesty*. For he made no *vocal Prayer* for them in the *Holy of Holies*, and consequently he performed not his *Intercession* by *words* but by *actions*; and the *principal Action* he performed there was *sprinkling* the *blood* of the *Sacrifice*, which *Action* was a very *significant Intercession*, importing *this* Sense, *O God, I beseech thee, accept this Blood which I offer thee for the lives of thy People which are forfeited to thee.* And accordingly our Blessed Saviour, after he had offered up himself a *Sacrifice* for our sins upon *Earth*, ascends into *Heaven*, the true *Antitype* of the *Holy of Holies*, and there presents not his *blood* but his *sacrificed Body* to the Father,

Father, *that* body which not long before *bled* and *died* on the Cross, and which, as it seems *probable*, carried with it all the *Wounds* it received in its *Crucifixion*; for by the story of *Thomas* it is *certain* it retained them after its *Resurrection*. And by thus *presenting* his *sacrificed* Body to the Father, he did what the High Priest did when he *sprinkled* the blood of his *Sacrifice*, *i. e.* he *interceded* for us with God; and indeed he *interceded* more *prevalently* by this significant Action, than if he had used all the *Eloquence* of Men and Angels. For his Wounds are *vocal*, and his Blood *speaks*, yea, and not only *speaks* better things for us than the blood of *Abel* spoke, but also expresses what it speaks, far more *powerfully* and *emphatically* than it is possible for any *verbal* Oratory to do. So that by the *presenting* to his Father his *wounded* and *bleeding* Body, which carries with it an *inexhaustible* Fountain of *Rhetorick* and *Perswasion*, he makes the most *moving* and *pathetical* intercession for us, the *sence* of which is this, though the full *Force* and *Emphasis* of it no Language can express, O my Father, behold this *sacrificed* Body of mine, which by thy consent and approbation, hath been substituted to bear the punishment which was due from thee to Mankind; and through the wounds of which I have *cheerfully* poured out the precious blood of God, as a ransom for the sins of the World; for the sake of this blood therefore be thou so far propitious to those miserable Sinners it was shed for, as, upon condition they shall repent, to accept it in exchange for the lives of their Souls which are forfeited to thee, to release them from the Obligation they are under to die eternally, and

upon

upon their final perseverance in well-doing to crown them with eternal life; and that this blood which at thy command I have willingly shed for them may not, through their inability to repent and persevere, be utterly ineffectual to them; O send thy Holy Spirit to assist their weak faculties to excite their endeavours, and co-operate with them. This is the Language of Christ's sacrificed body in Heaven, and these are the better things which his blood bespeaks for us. For his blood bespeaks those good things for us in Heaven for which he shed it upon Earth, i. e. the remission of our Sins and our Eternal Life; of which blessings his blood being the price that God had promised to accept, his presenting it to him in Heaven not only speaks for, but humbly demands them, as carrying with it the unanswerable claim of an accepted Price to a stated Purchase. So that this address which Christ makes for us to God in Heaven is not performed by him after the manner of a prostrate suppliant, with bended Knees, up-lifted Hands, and lowly supplications, but in such a manner as comports with the Kingly Majesty he is advanc'd to, and so as at the same time to assert his own right of purchase in the blessings he addresses for, and yet to acknowledge God to be the supreme fountain and disposer of them. And this the Scripture tells me he performs by appearing in the presence of God for us, and presenting his sacrificed body to him as a standing motive to prevail with him to be propitious to us, and to crown us with all those Graces and Favours in consideration of which he laid down his life for us. And accordingly he is said to offer himself to God for us in Heaven,

Heaven, *Heb. 9. 25.* and to offer his one Sacrifice, *i.e.* to God in Heaven, for sin for ever, *Heb. 10. 12.* By which offering or presenting his Sacrifice to God, he doth at once claim for us, by the right of his purchase all those good things for which he paid down the price of his blood, and also by a silent desire pray to God to bestow them upon us, whereby he acknowledges him to be the sovereign *Disposer* of them. So that this significant action of Christ's presenting his sacrificed body to God is both a Claim and a Prayer, or rather it is a Prayer *back'd* and *enforc'd* with a rightful Claim to the Blessings he prays for. For so for that particular Blessing of the Spirit, he himself tells us, *I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever,* *John 14. 16.* not that he offers up any other Prayer to the Father but what his Wounds and Blood continually make, which with incessant Importunity do move and solícite God in our behalf; but his meaning is this, by presenting that Sacrifice to my Father in Heaven, which I am going to offer on the Cross, and by which, among other Blessings, I shall purchase of my Father his Holy Spirit for you, I will pray him to send his Holy Spirit to you, I will pray him by my wounds and blood, which are a thousand times more moving and eloquent than any vocal Prayer I can offer in your behalf; for while they pray him to send his Spirit to you, they lay an undeniable claim to what they pray for, as being the dear and inestimable price by which I am purchasing his Spirit for you. From all which it is evident that this address which Christ now makes for us to his Father

Father in Heaven, consists in the presenting his *sacrificed* Body to him, by which he both prays to him, and claims what he prays for.

III. It is by the continued and perpetual oblation or presentment of his *sacrificed* Body to the Father, that Christ continues and perpetuates this his address or intercession in our behalf. For the *first* presenting or oblation of his *sacrificed* Body in Heaven was the beginning and commencement of his Intercession, and the whole *progress* of his Intercession is nothing but that same oblation *continued* and *perpetuated*. For as the High Priest was interceding for the People all the time that he was presenting the *blood* of the *Sacrifice* before the Lord, so Christ is interceding for us all the while that he is presenting his *sacrific'd* body in Heaven. For it is by the presence of his *sacrificed* Body that he *intercedes*, and therefore *so long* as his Body is present in Heaven, *so long* he must be *interceding* by it in our behalf. So that between the *Jewish* High Priest's Intercession and *Christ's* there is *this* vast difference, that the former presented himself in the *Holy of Holies* with his *Sacrifice*, and consequently interceded by it, but *once a year*, *viz.* on the *great* day of *Expiation*, whereas the latter *continually* presents his *Sacrifice* in Heaven, and so doth *continually* intercede by it; and whereas the *Blood* which the High Priest presented was so *mean* and *inconsiderable* that the whole *vertue* of it was still spent in one *Act* of Intercession, as not being available enough for him to intercede with it twice, insomuch that in every *new* *Act* of Intercession he was still fain to present *new* blood; the *blood* of *Christ* was of
that

that infinite *moment* and *value* as that, though he makes a *continued* and *perpetuated* Intercession by it, yet the *virtue* and *efficacy*, the *power* and *prevalency* of it with God remains *fresh* and *unimpaired*, so that he needs not sacrifice again that so he may have *new* Blood to present, but with that which he shed 1600 years ago he *still* intercedes for us with the same effect and success as when he *first* presented it to his Father in Heaven. Upon which account there was no need that he should offer himself often, as the High Priest entered into the Holy place every year, with blood of others: for then he must have often suffered, since the foundation of the World; but now once in the end of the World hath he appeared to take away sin by the sacrifice of himself, Heb. 9. 25, 26. So that Christ's one Sacrifice being of perpetual virtue and efficacy, and being, as such, perpetually presented to the Father in Heaven, he therewithal makes a *continued* and *uninterrupted* Intercession for us, and will continue to do so to the end of the World. Hence we are said to be sanctified through the offering of the body of Jesus once for all, Heb. 19. 10. And whereas every Priest standeth daily ministring, and offering oftentimes the same Sacrifices which can never take away sin, this man after he had offered one Sacrifice for sin for ever sate down on the right hand of God, vers. 11, 12. and this offering his one Sacrifice for sins in Heaven being for ever, it is a perpetually continued Act of Intercession for us. For so it is said that he ever lives to make intercession for us, Heb 7. 25. i. e. he ever lives in Heaven, so as by his perpetual presence there to make perpetual Intercession for

for us. And upon the account of the *perpetuity* of this his Priestly Act of Intercession he is said to have *an unchangeable Priesthood* not barely because he continues for ever, for so he might have done and yet ceased to have been a Priest, but because he continues for ever exercising his Priesthood, or presenting his Sacrifice, Heb. 7. 24. And hence also he is said to be a Priest for ever after the order of Melchisedeck, that is, not only to be a Royal Priest, as Melchisedeck was, which, as I shewed before, was the proper Character of Melchisedeck's Priesthood, but to be a Royal Priest for ever, Heb. 7. 17. For Melchisedeck was not only a Royal Priest, but also a Type or Shadow of an eternal Royal Priest; and that, as he was without Father, and without Mother, without descent, or Genealogy, having neither beginning of days, nor end of life, but made like unto the Son of God, abideth a Priest continually, Heb. 7. 3. where the Phrase ἀγενεαλόγητος, without descent, or Genealogy, explains what is meant by without Father, and without Mother, i. e. without any Father or Mother mentioned in the Genealogies of Moses; so the Syriak Version, whose Father and Mother are neither of them recorded in the Genealogies; in which he very much differed from the Aaronical Priests, whose Fathers and Mothers names were constantly recorded in the Jewish Genealogies, as appears from Esdr. 11. 62. and so also Philo on the Decalogue tells us, Ἰερέας ὃ τὸ ἄγον Ἰεραπίσταται καὶ πατρὸς ἀκριβείας εἰ ἀνεπίπλητον, i. e. the Descent and Progeny of the Priests is kept with all manner of Exactness. So that there being no Genealogy at all of Melchisedeck in Scripture

pture, he is introduc'd into the History like a man dropt down from Heaven, for so the Text goes on, *having neither beginning of days nor end of life, i. e.* in the History of *Moses*, which, contrary to its common usage, when it makes mention of great Men, takes no notice at all of the time either of *Melchisedeck's* birth or death; and herein he is made like unto the Son of God, *i. e.* by the History of *Moses*, which mentions him appearing and acting upon the Stage without either entrance or exit, as if, like the Son of God, he had abode a Priest continually. So that as *Moses's* History treats of *Melchisedeck*, without taking any notice of his beginning or end, as if he were a Royal Priest for ever, so *Christ* in truth and reality is a Royal Priest for ever, because by the perpetual Oblation and presenting his Sacrifice to the Father, he perpetually exercises his Priesthood, and makes a continued Intercession for Mankind.

IV. This Address being made by the continued Oblation or presenting of his sacrificed body to the Father, is, in the virtue thereof, always effectual and successful. For his Sacrifice, as hath been shewn at large, was the price of his purchase of those blessings he intercedes for; the price which God by a solemn agreement with our Saviour had obliged himself to admit and accept. For the only blessing he intercedes for, are those which are specified in the New Covenant, which New Covenant God granted to Mankind in consideration of the meritorious Death and Sacrifice of our Saviour; and accordingly when he went to offer up himself a Sacrifice for us, he tells us that it was *κατὰ τὸν προαριθμῶν*, according to what was determined, or agreed

agreed on between his Father and himself, *Luke 22. 22.* And hence our Saviour tells us, that his Father in consideration of what he was to suffer did *διατίθεσθαι βασιλείαν*, *Covenant to him a Kingdom*, *Luke 22. 29.* which Kingdom includes a *Kingly* power to bestow upon his faithful Subjects the *Rewards* of his Religion, which are the *Blessings* of the *New Covenant*; and of this Covenant, by which God obliged himself in Consideration of *Christ's Death*, to bestow this *Kingly* power upon him, that of *Heb. 10. 7.* seems to be intended, *then said I, Lo I come, in the Volume of the Book it is written of me, to do thy will, O God*; which *κεφαλὴς βιβλίου*, which we render the *Volume of the Book*, may perhaps be more truly translated the *Instrument, Indenture, or Covenant*, that is between thee and me. For so the Hebrew *כְּתוּבָה*, to which, the Greek *βιβλίον* answers, signifieth any sort of *writing*, and particularly a *Bill*, *Deut. 24. 1.* according to which sense, *κεφαλὴς βιβλίου* must here signify the *volume or folding of a Bill*, or, which is all one, an *Indenture or Covenant*. When therefore he saith, *Lo I come, in the Indenture or Covenant which is between thee and me*, by which thou hast bequeathed or covenanted to me a *Kingdom*, or power to bestow *such and such* blessings on my faithful Subjects, in this Covenant, I say, it is exprest or written, that *I should come to do thy will, i. e. to offer up that body which thou hast prepared for me, a Sacrifice for the Sins of the World, ver. 5.* And indeed how could it have been foretold of him, as it is *Isa. 53.* that he should justify many by bearing their Iniquities, and that he should see the travail of his Soul, i. e. for our

Salva

Salvation, and be satisfied, had not the Father obliged himself by Contract and Covenant to justify and save us, in consideration of his Sacrifice? And indeed this whole Prediction carries with it a Promise from the Father to Christ, that upon the consideration of his Death and Sacrifice he should be effectually empowered to save and justify us.

Since therefore the Sacrifice of Christ was the great consideration upon which the Father granted to him the Blessings of the New Covenant in our behalf, and since it is by presenting that Sacrifice, and in the vertue of it, that he intercedes with the Father for those blessings, we may confidently assure our selves he cannot fail of success, because he intercedes with a righteous God, of whom by presenting to him the consideration of his grant, he hath acquired a right to obtain the blessings he intercedes for. For now he intercedes for us with the price of our Redemption in his hands, so that he doth not act precariously, or as a meer Orator, that begs and supplicates without any claim, and so may be denied and rejected without any injustice, but whatsoever he asks he asks in the right of his Sacrifice, by accepting of which inestimable consideration the Father hath obliged himself to grant what he asks for. So that now he cannot be denied those Favours which he craves in our behalf, without manifest Injustice, because by mutual Contract between himself and his Father he hath purchased to himself a right to obtain them, and hath bought and paid for them with his own blood. And how can we imagine that the most just and holy God can ever be so outrageously unjust to his own Son, as to be deaf to his Intercession, while

he intercedes in the right of that precious *blood*, which his Son freely paid, and he as freely accepted in consideration of those blessings he intercedes for? It being therefore evident, by what hath been said that the *Intercession* of Christ is a most *effectual* and *successful* address to the Father, to all the intents and purposes for which it is made, it now remains only that we give an account to what intents or purposes it is that he makes this address to the Father :

First therefore, It is to *move* and *solicite* him graciously to *receive* and *accept* our *sincere* and *heartly* Prayers; and,

Secondly, To obtain of him *Power* and *Authority* to *bestow* on us all those *Graces* and *Favours*, which in consideration of his Sacrifice God hath *promised* us.

I. One *Intent* or *Purpose* of Christ's making this address to the Father, is to *move* and *solicite* him graciously to *receive* and *accept* our *sincere* and *heartly* Prayers. For thus the *Incense* which the *Priests* offered *twice a day* upon the *Golden Altar*, and which the *High Priest* offered *once a year* in the *Holy of Holies*, was a *Symbol* or *Emblem* of the Prayers of the People, which they *mystically* offer'd up to God with it; and hence the Psalmist, *Let my Prayers be set forth before thee as Incense*, Psalm 141. 2. and St *John* calls the Odours that filled the Golden Vials, *the Prayers of the Saints*, Rev. 5. 8., and that the Prayers of the Saints were offer'd *with* the *Incense* upon the *Golden Altar*, is evident from Rev. 8. 3. And accordingly while the *High Priest* was offering the *Incense* in the *Holy of Holies*, the People

*i*n their Court offered up their *silent* and *mental* Prayers to God; for so *Ecclus* 50. 15, 18, 19, 21. we read that whiles *Simon* the High Priest was offering the Incense to God, *all the People fell on their faces to the ground, and besought the Lord most High in Prayer, till the Ministry of the Lord was done, i. e. till the High Priest had offered the Incense;* and *St. Luke* makes mention of the *Peoples praying without in the time of Incense,* *Luke* 1. 10. By all which it is evident, that this *fuming* of the *Incense* by the Priests and High Priest, was nothing but a *mystical* Oblation of those *Prayers* to God, which the People were pouring out while the *Mystery* was performing. Since therefore the High Priest was a *Type* of Christ, and his entrance into the *Holy of Holies* a *Type* of Christ's entrance into *Heaven*, his offering Incense there, which was a *mystical* Oblation of the *Prayers* of the People, must necessarily be a *Type* of Christ's offering and recommending our *Prayers* to his Father, which he promised his Disciples he would perform when he came to *Heaven*, *John* 16. 26, 27. *In that day ye shall ask in my name, and I say not unto you that I will pray the Father for you;* which in our Saviour's way of expression (which is, when he mentions two things, to pass by, and seemingly deny the one, that so he may the more illustrate and amplify the other, *vid.* *John* 12. 4. and 5. 45, 46, 47.) plainly implies that he would, *for the Father himself loveth you because ye have loved me.* And therefore it is through him that we are said to have access unto the Father, *Eph.* 2. 18. and by him to have access to the divine grace, *Rom.* 5. 2. and in him to have

boldness and access with confidence, Eph. 3. 12. and Rev. 8. 3. he is represented as that *Angel of the Covenant*, who, at the *Golden Altar* before God, doth offer up the prayers of the Saints, incensed by the merit of his Sacrifice. For it is the Sacrifice of Jesus that *hallows and consecrates* all our Prayers and good works, the best of which have so many *sinful* defects and imperfections cleaving to them, as would render them abominable to the pure and holy God, were they not purged and expiated by this great *Propitiation*. And though Prayer be a duty we stand eternally obliged to by our continual dependence upon God, yet in this degeneracy of our Nature, there are, so many sins do still accompany our Prayers, as that were they not expiated by some very *acceptable and meritorious* satisfaction, the cry of them would drown the cry of our Prayers, and for ever hinder their access to the divine Ear and Acceptance. So that it is only in the vertue of that Sacrifice with which our Saviour intercedes for us in *Heaven*, that our Prayers have admittance thither; it is his *Blood* alone that purifies our polluted Supplications, and out-cries the guilt of those sins that go along with them. For by *presenting* that Sacrifice to his Father, with which he made *satisfaction* for our sins on the *Cross*, he continually *moves and solicites* that those sinful defects which cleave to our Prayers may be pardoned and remitted; upon which motion of his, our Prayers are continually purged from the guilt of those defects, and thereunto introduced into the divine acceptance as *pure and innocent, spotless and unblemished* devotions. And as by presenting his Sacrifice he purges the guilt

of our Prayers, so he enforces and seconds them. For as hath been shown before, the very presenting his Sacrifice is a *Symbolical* Prayer for those very blessings which we pray for, and not only so, but a Prayer that is enforced with a just claim, and both plead the right of *Purchase* to all the Blessings it sues for, and so cannot justly be denied or rejected. And when he thus prays with us, and continually joyns the cry of his *Blood* to the cry of our Prayers, we may safely depend upon it, that we shall prevail, and find free access to the Throne of God's grace and acceptance. And hence we are said to *have boldness to enter into the Holy of Holies*, that is, to draw near, by Prayer, to God, *by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh*, Heb. 10. 19, 20. And our Saviour himself assures us, that *whatsoever we shall ask in his name, he will do it*; and again he repeats it, *If you shall ask any thing in my name I will do it*, John 14. 13, 14. that is, he will procure it for us, by joyning his Intercessions with our Prayers, for so, ver. 16. he explains himself, *I will pray the Father*.

II. The other intent and purpose of his making this *Address* or *Intercession* for us to the Father, is, to obtain of him Power and Authority to *bestow* on us all those *graces* and *favours* which in consideration of his Sacrifice God hath promised us. It is not to move the Father to bestow on us the blessings of the New Covenant *immediately with his own hand* that our Saviour intercedes, but to empower himself, as *Mediator* between the Father and us, to bestow them upon us, according

to the terms and conditions upon which they are proposed to us. For though it is most certainly true, that *every good and perfect gift comes down from above, even from the Father of Lights*, yet it is as certain that they came not down to us from the Father immediately, but are all derived to us through the hands of the Son, who by his continual Intercession obtains continual power and authority of the Father to derive and confer on us all those heavenly gifts. So that as the *High Priest*, when he had presented the blood of the Sacrifice in the *Holy of Holies*, was authorized by God to bless the People, *vid. 1. Chron. 23. 13.* even so our blessed Saviour, by presenting his *meritorious Sacrifice* in Heaven, and in the virtue thereof interceding for us with the Father, is continually authorized by him effectually to bless us, *i. e.* to confer on us the blessings of the *New Covenant* upon the terms and conditions that they are therein proposed. For this power he obtains of God by his perpetual Intercession, and hence he is said to be able to save all those to the utmost that come unto God by him, seeing he ever lives to make intercession for us, *Heb. 7. 25.* where his power, or ability to save us to the utmost, *i. e.* to confer on us all the blessings of the *New Covenant*, is expressly attributed to his ever living to make intercession for us, which is a plain Argument, that the intent of his Intercession is to move God to authorize him to save us, seeing that in answer to his Intercession he is continually impowered and authorized thereunto. For it is to be considered, that this power and authority, and the exercise of it, appertains to his *Kingly Office*, which he first arrived

ved to, and still continues in, by vertue of his *Intercession*; and indeed herein consists the *Royalty* of his *Priesthood*, in that by interceding for us as Priest in the vertue of his *Sacrifice*, and continuing to do so, he first obtained and still continues vested with *Kingly Power* and *Authority* to bestow on us those heavenly Blessings he intercedes for; and it is to this purpose that he intercedes, not that the Father would bestow them on us immediately, but that he would put and continue it in *his* power to bestow them, as *Mediator* between the Father and us; so that he acquired and holds his *Royalty* of his *Priesthood*, and that *Kingly Power*, by which he gives the blessings of the New Covenant, God gave and continues to him by way of Answer and Return to his *Priestly Intercession*. And hence he is said upon his offering one *Sacrifice* for sin for ever, i. e. upon the perpetual Oblation of his *Sacrifice* in heaven, to have sat down on the right hand of God, i. e. in the Throne of his *Kingly Power* and *Authority*, Heb. 10. 12. and accordingly, Eph. 4. 8. we are told that upon his ascending upon high, i. e. to present his sacrificed body in heaven, he led captivity captive, and gave gifts unto Men, which necessarily implies, that he had received power and authority from his Father to give them, and so Psal. 68. 18. whence these words are quoted, expresses it, He received gifts for Men, i. e. upon the presenting his *Sacrifice*, as Priest, he received of the Father those gifts for men which by his *Kingly* power he afterwards distributed among them. So that what he gives by his *Kingly* power, he receives by his *Priestly*, and both the gifts which he gives, and the authority

authority by which he gives them, are the fruits and returns of that *perpetual Intercession* which he makes by his Sacrifice. And that by his *Intercession* our Saviour has acquired this Royal power of giving us the *blessings* of the *New Covenant* he himself doth plainly enough intimate; for thus of the *Spirit*, which is one of those great blessings, he tells his Disciples, *It is expedient for you that I go away, i. e. to Heaven to intercede for you, for if I go not away, the Comforter will not come, i. e. he will not come but upon my Intercession; but if I depart I will send him unto you, namely, by that Royal Authority which upon my Intercession I shall receive from the Father, John 16. 7.* And accordingly St. Peter tells the Jews that Christ *being exalted by the right hand of God, and having received of the Father the promise of the Holy Ghost, i. e. upon his Intercession in Heaven, he hath shed forth this which ye now see and bear, i. e. the miraculous Vertues of the Holy Ghost, Acts 2. 33.* And so for *remission of sins*, he tells us, that *he hath the Keys of hell and death, Rev. 1. 18. i. e. power to bind or loose, to pardon or condemn; and lastly, for Eternal Life, he expressly tells the Church of Laodicea, To him that overcomes will I grant to sit with me on my Throne even as I have overcome, and am sat down with my Father on his, Rev. 3. 21.* By all which it is abundantly evident that Christ hath a *Royal power delegated* to him from the Father upon his *Intercession*, to grant and bestow all the blessings of the *New Covenant* upon those that comply with its Terms and Conditions. For so all the *graces and favours of God* are in Scripture said to be delive-

delivered *in, by, or through* Jesus Christ; for so *Eph. 1. 3.* God the Father is said to *bleſs us with all ſpiritual bleſſings in or through Chriſt*; and *Rom. 6. 23.* *Eternal life* is ſaid to be *the Gift of God through Jeſus Chriſt our Lord*; and we are ſaid to be *heirs of God, or inheritors of his bleſſings through Chriſt, Gal. 4. 7.* which plainly implies, that though it is by God the Father originally that all our Mercies are derived, yet it is through God the Son *immediately* that they are derived to *us*, and that whatſoever God beſtows upon us, he beſtows by the hand of Jeſus Chriſt, whom upon his *fiſt* Oblation of his precious Sacrifice in Heaven, and continual Interceſſion with it he conſtitutes and continues the *Royal diſtributer* of all his *graces and favours* to the World. And therefore, ſince there is no doubt but that *that* which he obtains by his *interceſſion* is the thing which he intercedes for, it neceſſarily follows, that the thing he intercedes for is *power to beſtow* on us the bleſſings of the *New Covenant*, becauſe he hath actually obtained that Power by his *Interceſſion*.

Having thus given as *plain, and as brief* an account as I could of this *ſecond* Prieſtly Act of our Saviour, *viz. his Interceſſion* for us in Heaven by the continual Oblation of his Sacrifice there, I proceed in the *ſecond* place to ſhew the *admirable* tendency of this method, of God's communicating his *Graces and Favours* to us through the *Interceſſion* of our Saviour, to reduce and reform Mankind; which will plainly appear by conſidering the following particulars :

First,

First, This Method naturally tends to excite in us a mighty *awe* and *reverence* of God's *Majesty*.

Secondly, It also tends to give us the *strongest* conviction of God's *hatred* and *abhorrence* of our *sins*.

Thirdly, It also tends most effectually to *secure* us from *presuming* upon God's *mercy* while we *continue* in our *sins*.

Fourthly, It tends to encourage us to *draw near* to God with *Chearfulness* and *Freedom*.

Fifthly, It tends to give us the most ample assurance of his *gracious* intentions towards us, if we *repent* and *return* to our *Duty*.

I. This Method of God's communicating his Favours to us through our Saviours intercession is naturally apt to excite in us a mighty *awe* and *reverence* of the *divine Majesty*. For in this degenerate condition wherein our nature is inverted and turned *upside down*, and our sensitive Faculties have got the ascendant of our Reason, *rational* Objects have incomparably less force on, and prevalence with us than *material* and *sensitive*. And hence it is that we are so unapt to be affected with the *Majesty* of God, though in itself infinite and incomprehensible, because it being *purely spiritual*, is objected only to our Faith and Reason, and doth not *strike* upon our Sense with the Rays of a visible Glory. And hence it was that under the *Old Testament* God so frequently exhibited himself to Mens Eyes, in sensible appearances, as particularly sometimes in a humane shape, and sometimes in a *body of light* or of *shining flame*, that so by making an impression of his great Majesty on their sense he might affect them

with suitable *awe* and *dread* of it. And for the same reason that he *convers'd* with them in these *sensible* appearances, he also *treated* with them by a *Mediator* on Mount Sinai; For God commanded that bounds should be set round about the Mountain, which the People were forbid upon peril of death to *break through unto the Lord to gaze*, and only *Moses*, their *Mediator*, together with his Brother *Aaron*, were permitted to ascend the Mount, and to have immediate access to him; and by thus keeping them at a distance from his *sacred* Presence, and only suffering them to approach him by their *Mediator*, he took an effectual course to inspire their minds with a reverential *awe* of his *divine Majesty*: which is in itself so infinitely *Sacred* and *August*, that it seems it would have been a high *Prophanation* in them to have conversed with it *immediately*. And accordingly God by keeping *us* at a distance from him, and allowing *us* to have access to him only by our *Mediator*, expresses the *greatness* of his *Majesty*, which is too *sacred* to be mingled in conversation with *us*, too *sublime* to admit of the *immediate* addresses of poor Mortals, yea, and which no Mortal must approach without the *Mediation* of his own *Eternal Son*; for thus *Plato* in his *Sympos.* gives it as an instance of the Majesty of God, Θεὸς ἐνθρώπων ἔμικνται, ἀλλὰ διὰ Δαιμονίων πάντα ὄντι οὐμίᾳ καὶ ἡ διάλεκτος τοῖς πρὸς ἀνθρώπους, i. e. God doth not mingle himself with men, but all the *Converse* and *Intercourse* between him and us is transacted by the *Mediation* of *Demons*. And if it were thought so great an Instance of God's *Majesty*, that he would not be approached by

by us without the *Mediation* of *Angels*, to what an *infinite* height must he be *exalted* above us, when no *less* a person than he who is *God-man* can so much as give us *access* to him, or present our *Prayers* and *Supplications* at his feet. O! what an *awful* Sense therefore of the *Majesty* of God should this consideration beget in our minds! For how can we think of him without *dread* and *reverence* when we consider how he is secluded by the *infinite sacredness* of his own Majesty from all immediate *converse* and *intercourse* with us, and how he is *exalted* so infinitely above us, as that we cannot have *access* to him so much as by our *Prayers* and *Supplications* without the interposition of a *Mediator* who is *greater* than the *greatest* of all the *Kings* on *Earth*, or *Angels* in *Heaven*? Surely he who can *thus* think of God without being *struck* into a profound *awe* and *reverence* of his Majesty, must have a mind so *hardened* against all the *impressions* of *Reason*, as that no *wise* thought can ever move or affect it.

II. This Method of God's communicating his favours to us through our Saviours Intercession tends also to give us the *strongest* conviction of God's *hatred* and *abhorrence* of our *sins*. For doubtless to convince us how *deeply* he *resents* our *sinful* behaviour towards him, the most effectual course he could take, next to that of *banishing* us from his presence *for ever*, was to *exclude* us from all *immediate* intercourse with him, and not to admit of any more *Addresses* or *Supplications* from us but by the hand of some *Mediator*. Hereby he plainly demonstrates how infinitely pure and abhorrent to Sin his Nature is, that he

will not suffer a *sinful* Creature to come near him but by *Proxy*, nor accept of a *service* from a *guilty* hand, nor listen to a *Prayer* from a *sinful* mouth, till it is first hallowed and presented to him by a *pure* and *boly* Mediator. If therefore we are not infinitely *conceited* of our selves, this procedure of his cannot but lay us *low* in our own Eyes, and make us deeply sensible of our own *Vileness* and *Baseness*. For how infinitely detestable must our *Sins* be in his eyes, when notwithstanding all his *kindness* and *benevolence* towards us, he keeps us at such a distance from him, and will not be prevailed with without some powerful *Intercession*, so much as to hear our *Prayers*, or to have any kind of *Communication* or *Intercourse* with us? And accordingly you find that when the three Friends of *Job* had treated him so *despitefully* and *uncharitably*, God, to manifest his *Displeasure* against them, commands them to make use of *Job's* Mediation, *Job* 42. 7. *My wrath*, saith he to *Eliphaz*, *is kindled against thee, and against thy two Friends, for ye have not spoken of me the thing that is right, as my servant Job hath: therefore take unto you seven Bullocks and seven Rams, and go to my servant Job, and offer up for your selves a burnt Offering, and my servant Job shall pray for you, for him will I accept, lest I deal with you after your folly; as if he should have said, that you may see how ill I resent your severe and cruel usage of that good man, know, that if you offer to address to me immediately for your selves, I will certainly throw your Prayers back upon your faces; as therefore you hope to be restored to my favour, go to that injured Friend of yours, and*
beseech

beseech him to *mediate* for you, and I will hear him though I will not hear you. And after the same manner doth God manifest his *high* displeasure against our Sins, that he will not suffer us to *approach* him *immediately*, to present our *Petitions* to him with our own hands, but will have them all presented to him by a hand that is more acceptable to him than our own, and not only so, but by the greatest and most acceptable hand in the World, even that of his own *Eternal Son*, the Son of his *essence* and *delight*, in whom he is *for ever well pleased*. For it is through him alone that we have access to the Father, whom our sins have so horribly incensed against us, that no *Advocate* in *Heaven* or *Earth*, less great and less dear to him than his own Son, can prevail with him, to be reconciled to us upon our most *unfeigned* repentance, or so much as to accept of our *humble* Supplications. O good God! what a woful distance have my sins made between *thee* and *me*, that notwithstanding the infinite *goodness* and *benignity* of thy nature, I cannot be admitted to thee, nor expect any *favour* at thy hands upon any less powerful *interest* or *application* than that of thine only begotten Son; but O *stupid* Creature that I am, to make *light* of those sins that have so highly *incensed* thee against me, that none in *Heaven* or *Earth* but only *that* dearly beloved Son can prevail with thee to cast a *propitious* eye on me, or so much as to give me *access* to the *foot-stool* of the *Throne* of thy grace!

III. This way of God's communicating his favours to us *through* the intercession of Christ is also most apt to secure us from *presuming* upon God's

God's *mercy* while we *continue* in our *sins*. There is no one thing doth more universally *obstruct* the *reformation* of Men, than their confident presumption, that God will be *merciful* to them notwithstanding they persist in the rebellions against him. For all men have a natural notion of the infinite *goodness* and *benevolence* of the divine Nature, together with which all bad men have a *natural* desire to sin without disturbance; when therefore their *Conscience* begins to *clamour* against their *wickedness*, and to *vex* and *persecute* them for it, the *mercy* of God is the usual *Sanctuary* they fly to. Peace, *froward* Conscience, cry they, God is a most *gracious* and *merciful* Being, hard to be provoked, and easie to be pacified, fear not therefore, *his* mercy is infinitely greater than *my* faults, and I am sure so *good* a God as he is can never find in his heart to *destroy* his *Creature* and *Off-spring* for such *Peccadillo's* as these. With such presumptions as these they commonly lull their Consciences asleep, and so sin on securely in despite of all the *threats* and *warnings* of Heaven that *thunder* about their ears. Now to *prevent* such presumptions as these, and *dash* them quite out of *countenance*, there is no consideration in the world can be more effectual than this of God's communicating his mercies to us *through* the *intercession* of our Saviour. For if, notwithstanding the *goodness* of his nature, he will not be propitious to us, no not upon our *Repentance*, without being *moved* thereunto by the *powerful* intercession of his own Son, how can we ever expect that he should be propitious to us whether we repent or no? Is it likely he should be more indulgent to us for our

own sake, than he is for his Son's sake and our own together; or that, when all that his Son can obtain for us is to receive us into *favour* in case we will lay down our *Arms*, that we by our own interest should prevail with him to receive us while we persist in our *obstinacy* and *rebellion*; in short, if our *Repentance*, which is the best thing we can render him, be not sufficient to move him to pardon us, without being seconded and enforced with the powerful *Oratory* of our Saviours *Intercession*, what should move him when we have neither repentance nor a *Saviour* to intercede for us? For our Saviour will not intercede for us unless we repent, and our Repentance will not prevail for us unless he intercede; what hope have we therefore while we continue impenitent, when our repentance itself, which is the best thing we can do to move God to be propitious to us, is insufficient without Christ's *intercession*, and when without our *repentance* Christ will not intercede for us; and if the *tears* of a *penitent* suppliant will not prevail with him without an *Intercessor*, what hope is there that the *efforts* of an *impenitent* Rebel should? But suppose we might reasonably presume upon the *benignity* of God's nature, that he will be propitious to us, notwithstanding our *impenitence*, yet it is to be considered, that now he has placed the *dispensation* of his *mercy* in the hand of a *Mediator*, who is not left to dispose of it *arbitrarily*, as he shall think fit, but is *confined* and *limited* to dispose of it only to penitent Offenders. For Christ's *Trust* can extend no farther than to dispense God's mercy to us upon the terms of that *Covenant* of which he is *Mediator*, which Cove-
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nant proposes mercy to us only upon condition of our *repentance*. So that now we can expect no mercy from God but what passes through the hands of Jesus our Mediator, who cannot, without violating his trust, dispense the mercy of God to us except we *repent* and *amend*. For now God cannot dispense his mercy to us immediately, without displacing his Son from his *Mediatorship*, and his Son cannot dispense his mercy to us *unconditionally*, without *transgressing* the *bounds* and *limits* that are prescribed to him; and therefore since God hath restrained himself to dispense his mercy only through his Son, and restrained his Son to dispense it only to *Penitents*, for us to presume upon the mercy of God while we continue *impenitent*, is the greatest nonsense in the world; it is to suppose either that God will *cancel* the *Oeconomy* of his mercy for our sakes, and *resume* the *dispensation* of it immediately into his own hands, merely to *favour* and encourage us in our Rebellion against him, or that Christ will *betray* the *trust* which his Father hath reposed in him, and dispense his mercy to us contrary to his Orders; that is, either that God the Father will *depose* his Son for our sakes, or that God the Son will be *unfaithful* to the Father for our sakes, both which suppositions are equally *absurd* and *blasphemous*. Whilst therefore God proceeds with us in this *established* method of granting his mercy to us *only* through his Son, and confining his Son to dispense it to us *only* upon the conditions of the *New Covenant*; to flatter our selves with hopes of mercy while we continue impenitent, is to presume both against *reason* and *possibility*.

IV. This way of God's communicating his Favours to us through the *mediation* of Christ is also most apt in itself to *encourage* us to approach him with *Chearfulness* and *Freedom*. For it is a *natural* effect of guilt to suggest to mens minds *dreadful* and *anxious* thoughts of God, and whilst we are under *such* thoughts of him, how is it possible for us to approach him *immediately*, and without any *Friend* or *Advocate* to introduce and *speak* for us, with any *chearfulness* or *freedom*? For with what *confidence* can I address to an *incensed* and *offended* God, purely upon my own *fund* or *interest*, when I am *conscious* of a thousand times more *evil* in me to *provoke* him against me, than of *good* to *recommend* me to his favour? Unless therefore I am *secured* of some powerful Friend in Heaven, that is infinitely more *acceptable* to God than I can *modestly* hope to be, and that will *agitate* for me, and *solicite* my Cause with all his *power* and *interest*, my sense of the innumerable *provocations* I have given him to *turn* his *back* upon me, must either render me quite *desperate* of *success* at the Throne of his grace, or cause me to approach it with *unspeakable Horror* and *Confusion*. So that my *intercourse* with God must either be wholly *interrupted*, or rendred very *difficult* and *uneasie* to me; because my *slavish* dread of him must either *chase* me from his Altars, or *drag* me to them with *violence* and *reluctancy*. And hence it is, that under the sense of our guilt we *naturally* fly to the *Intercessions* of others whom we believe to have *more* interest with God than our selves; because we cannot *modestly* promise our selves a free *admittance* and *access* to him upon our *own* account.

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Which probably was the Reason of the first institution of *Demon-worship* among the *Heathens*, whose minds being *stung* with the sense of their own *guilts*, they were not able to approach God without fearful *despondence* and *anxiety*; whereupon they began to *cast about* (as it is *natural* for *guilty* minds to do) how they might procure some *other* Beings, that were in great favour with God, to interpose with him in their behalf; and having learned by an universal Tradition, that there was a sort of *middle* Beings, called *Angels* or *Demons*, between the Sovereign God and *men*, they began to *address* to these, and to *bribe* them with *Sacrifices* and *sacred Honours* to intercede with God in their behalf. And hence *Apuleius de Dæmon. Soc.* calls these Demons, *Mediæ potestates per quas & desideria nostra & merita ad Deos commeant*; *inter terricolæ cœlicolæque vectores hinc precum inde donorum*; *qui ultro citroque portant hinc petitiones inde suppetias, seu quidam utrumque interpretes & salutigeri, i. e.* "They are middle powers by whom our
 " desires and merits are presented to the Gods;
 " they go between Heaven and Earth, and carry
 " from hence the prayers of men, and from thence
 " the gifts of God, from Earth they go with Pe-
 " titions, and from Heaven they return with
 " Supplies, or they are the Interpreters of both
 " Worlds that do continually carry and report
 " the mutual salutations of both to each other.
 By which it is evident that they thought it very necessary, in order to God's accepting their *addresses*, that they should be *presented* and *recommended* to him by some *better* Beings than *themselves*; their *guilty* minds, it seems, *suggesting* to them that

it would be high presumption for such great offenders as themselves to approach the divine Majesty, without being introduced and patronized by some more pure and holy Beings. And I am very apt to think that the great cause of that Spirit of bondage, which possessed the ancient Jews, and rendred them so diffident and tremulous in all their approaches to God, was their want of an explicate knowledge of the Mediator. For what dismal and melancholy Expostulations do we frequently meet with in their addresses to God; such as, *Wilt thou be angry for ever? Hast thou forgotten to be gracious? Wilt thou remember thy loving kindness no more?* Which plainly shews, that their guilt suggested to them such frightful apprehensions of God, as did very much cramp their hope and confidence in him. And hence the Apostle opposes this Spirit of bondage in them to that Christian Spirit of Adoption, by which we cry *Abba Father*, i. e. by which we approach God with great freedom and assurance, and go to him as Children to a kind and merciful Father, *Rom. 8. 15.* Now if you would know from whence this Christian freedom and assurance proceeds, the Author to the Hebrews will inform you, *Heb. 10. 21, 22.* Having therefore an High Priest over the Household of God, i. e. to mediate and intercede for us, let us draw near with a true heart and full assurance of faith; and *Heb. 4. 14, 15, 16.* the Apostle urges our having a compassionate High Priest in Heaven to intercede for us, as an Argument to encourage us to come boldly to the throne of grace. And indeed what greater encouragement can we have to draw nigh unto God with an humble confidence, than this

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consideration, that the *biggest* Favourite he has in *Heaven* or *Earth* is our *Advocate*; and that he is not only infinitely concerned for us, as being *akin* to us by *nature*, and having a compassionate sense of our *infirmities*; and he doth not only imploy in *our* behalf all the *favour* and *interest* he has with God as he is the Son of his *Essence*, and the *Object* of his *delight*, but that he ever intercedes for us in the *right* and *vertue* of that *meritorious Sacrifice*, with which he *bought* and *purchased* all those heavenly Blessings he intercedes for. So that now all we have to do is to return to God by an unfeigned *Repentance*, which if we do, he stands engaged to *undertake* our *cause*; and what may we not expect from the *Patronage* of so great and *powerful* a Mediator? For how great soever our past sins are, his interest in Heaven is far greater; how *loud* and *clamorous* soever our past *Provocations* are, his *Blood* and *Wounds* are far louder; and how importunately soever our past *guilts* may *imprecate* the divine Vengeance upon us, his *Intercessions* do far more importunately and prevalently *deprecate* it. So that now we cannot reasonably doubt of a free admission to God in any case whatsoever wherein our Saviour will make use of his interest for us with God, and therefore since in all cases he does continually imploy his interest for us, but *only* in that of our *impenitence*, every penitent Sinner in the world has a *door* of *access* set open to him by the *Intercession* of *Jesus*, through which he may *freely* enter, and with a *humble* confidence apply himself to God for *mercy*, and for *grace* to help him in the time of need. Thus by the Mediation of our Saviour, God has taken off that

Imbargo which mens guilts had laid upon their commerce with Heaven, and made way for a free and generous intercourse between *himself* and his *Creatures*.

V. And lastly, This way of communicating his favours to us through the Mediation of Christ, is most apt to *assure* our *diffident* minds of God's gracious intentions to perform to us all the good things which he hath *promised* us upon our performing the conditions of them. It is true, if God had only *promised* them, we should have had abundant reason to believe him on his own bare word, without any farther security ; but alas ! to be *diffident* and *distrustful* is the *inseparable* property of guilty minds, and so great is our guilt and ill desert, and so *inestimable* are the *blessings* and favours which God promises us, that when we reflect upon both, and compare them together, it so confounds our Reason and astonishes our Faith, that notwithstanding all the security God hath given us, we can hardly believe without trembling and diffidence. So that had not God given us some other security besides that of his own bare word and promise, it would have extremely puzzled our Faith to believe that God sincerely intended such mighty goods for such unworthy Subjects. For whenever we reflected on our own guilt and ill desert, we must have looked upon God as our adverse party, as one that was concerned only for his own right and honour, to retrieve from us that natural homage we owed him, and had hitherto unjustly detained from him ; and we should have been but too apt to suspect that when once he had obtained this end of us, he would be much less concerned to make good

good *our* right to his promise, that he was to recover his *own* to our Duty. Now, although this had been a most *unreasonable* suspicion after the God of truth had passed his *word* to the contrary, yet there is nothing so unreasonable which *guilty* minds are not apt to *suspect*; and therefore out of great *condescension* to this *pitiable* infirmity of his *sinful* Creatures, God thought meet, upon his entrance into a *New Covenant* with us, not only to *oblige* himself thereby to bestow on us the most *inestimable* favours if we performed *our* part, but also to put the *making good* of his Obligation into a *third* hand, namely, into the hand of a *Mediator*, who, by the nature of his *Office*, is as much obliged to secure *our* right as God's, as being *equally* concerned for *both* parties; as well that God should make good to *us* what he hath *promised*, as that we should make good to *him* what he *requires*. So that now we have no longer to do with God *immediately* as our *adverse* party, but all our *Intercourse* with him is by a *Mediator*, who, by his *Office*, is obliged to be on *our* side as well as God's, and to see that what he hath *promised* be performed to us, as well as that what he *requires* be performed by us. And hence our Saviour is called *the Mediator of the New Covenant*, and *the Mediator of a better Covenant*; which expressions plainly bespeak him to be an *Authorized* security on *both sides*, for the *mutual* performance to each other of what they stand respectively *obliged* to by this Covenant; and hence also he is called *the Sponsor or surety of a better Covenant*, because he stands *engaged* for the performance of *both* Parties, so far as it was *possible* for him

to oblige them thereunto ; for *us*, to oblige us by the strongest motives to repent and persevere in *well-doing* ; for God, to oblige him by the most powerful pleas to *pardon* and *crown* us with *eternal life* ; and the *latter* of which he performs by his *Intercession*, wherein, by continually *pleading* that precious *Blood* which God hath long since *accepted* in consideration of our *pardon* and *eternal life*, he continually obtains *Power* and *Authority* from God to *bestow* on us the blessings he intercedes for. So that now we have not only God's Word, but also the *Suretyship* of our Saviour to depend on ; who not only stands engaged to us for God, that he shall *perform* all his *promises* to us, but hath also right and power upon the just *claims* of his *Sacrifice* to *oblige* him to perform them. So that, as God, in condescension to the pitiable diffidence of *guilty* minds, hath been graciously pleased to *seal* his *Promises* with his Oath ; so that he might leave us no *umbrage* of *distrust*, he hath superadded to both the collateral Security of a *Mediator* for the performance of them ; of a Mediator that hath purchased of him all the blessings he had *promised* us, and paid for them with his own *Blood*, and so is not only *obliged* to sue for them at the *Throne* of his Grace, but also *authorized* to claim them at the *Tribunal* of his *Justice* ; and in a word, of a Mediator in whose hands he hath actually deposited all the blessings he hath promised us, and made his *Executor* in *trust* for the performance of his *bequests* to the *heirs of promise*. So that now to distrust the performance of his Promise to us, is not only to *suspect* God's *Word* and his *Oath*, which are altogether

ther as sacred and inviolable as his *God-head*, but also to *question* the *security*, and *arraign* the *fidelity* of a *Mediator* that *died* for us; that *purchased* for us with his own *blood* all the blessings which God hath promised us, by vertue whereof he not only *rightfully* claims them of God, but has also *actually* received them in *our* behalf. So that now we can't be defeated of them unless he will *withhold* them from us, and he cannot withhold them from us without *violating* his *trust*, since it is for *us*, and in *our* behalf that God hath deposited them in *his* hands; and can we imagine that he who was so true and kind a Friend to *us*, as to lay down his life to *purchase* them for *us*, will now be so *unkind* and *unfaithful* together, as to *detain* them from *us*, when God hath *intrusted* him with them in *our* behalf, and fully *impowered* and *authorized* him to bestow them on *us*? Having therefore the *security* not only of God's *Promise* and *Oath*, but also of our Saviour's *Kindness* and *Fidelity*, for the performance of God's part of the New Covenant, if we perform *ours*, what an infinite encouragement must it give us to forsake our sins, and return to our duty? For now, if we repent, we have no more reason to *question* God's *pardoning* and *forgiving* us; if we persevere to the end in *well-doing*, we have no more cause to *doubt* of his *crowning* us with *Eternal Happiness*, than we have to distrust our present *Being* and *Existence*. If therefore the most ample assurance that God *himself* can give *us* of *his* mercy and *our* happiness, hath any force in it to oblige us to *repent* and *amend*, *this* our Saviour's *Intercession* you see *fairly* proposes to *us*; so that if
this

this proposal doth not effectually influence our hope, and thereby *excite* and *animate* our *endeavours*, it is impossible that any encouragement should ever *move* or *affect* us.

And thus you see, in all these several particulars, how *effectually* this way of Gods communicating his Favours to us, through the *Intercession* of our Saviour, tends to our *reformation* and *amendment*; what a *fruitful* Topick of *motives* it is to induce us to *repentance*, and how *pathetically* it *addresses* to every *affection* in us that is capable of *perswasion*; what awful and reverential *thoughts* of Almighty God it suggests to our minds, to *dispose* our *stubborn* Wills to an humble submission to him; what an horrible representation it makes of our *sins*, and of God's *wrath* and *indignation* against them, and what a dreadful alarm it gives to our *fear* to *rouse* and *awake* us out of our *sinful* security: And, in a word, how *powerfully* it *encourages* us to *draw near unto God*, and to make our *addresses* to him with an *umble* and *generous* Freedom, and what *vast* assurances it gives our hope of his *gracious* intentions towards us, if we *repent* and *amend*. All which considered, one would think it were *impossible* for any Man that *believes* and *understands* this wonderful method of Mercy, not to be *moved* and *affected* by it; and certainly that Man who hath *obstinacy* enough to *withstand* all its *perswasions*, and finally to *defeat* and *baffle* those *powerful* attempts which it makes to *reclaim* him, is a Creature not to be moved by *Reason* and *Argument*. For in this he has conquered the greatest motives of all sorts that can be urged to persuade Men, and
when

when once he is got beyond the *reach* of *persuasion*, and no motive of *Ingenuity*, or *hope*, or *fear* can *affect* him, his condition is *desperate*, and his obstinacy *incurable*. Wherefore as we would not *finally* disappoint this *wonderful* contrivance of *God* to *reclaim* us, and *thereby* render our selves for ever *desperate*, let us at length be *perswaded seriously* to consider the *Motives* and *Arguments* it proposes to us, and never to cease *urging* and *pressing* them upon our own souls, till they have *conquered* our *obstinate* Wills and *prejudiced* Affections, and finally *captivated* us into a *free* compliance with their *powerful* Persuasions. For if through our wilful *neglect* and *inconsideration* this *mighty* project of *mercy* prove utterly *unsuccessful* with us, it is certain we have sinned our selves past all *hope* of *recovery*, and it will be in *vain* to make any farther experiment on us. And when we have once *baffled* this last and most powerful remedy of the divine Goodness, what remains but that it should give us up, and utterly *abandon* us to the just desert and dire effects of our own *Folly* and *Obstinacy*.

S E C T. VI.*Of the Kingly Office of our Saviour.*

W HEN I first entred upon this Argument of the particular Offices of our Mediator, I proposed to *handle* them in the same order that he *performed* and *executed* them; and accordingly,

as he began with his *Prophetick Office*, of which his whole life was a continued Ministry, so I have treated of this *Office* in the *first place*; and as from his *Prophetick* he proceeded to his *Priestly Office*, one part of which he executed on the *Cross*, where he offered himself a *Sacrifice* for the sins of the World, and the other upon his *Ascension* into Heaven, where he *presented*, and still *continues* to present his *Sacrifice* to the Father by way of *intercession* for us; so I proceeded, in the next place, to treat of his *Priesthood* in both the parts of it; and now in the *last place*, in pursuit of the same order, I proceed to his *Regal* or *Kingly Office*, which was the last he entred upon; after he had *finished* his *Prophecy*, offered his *Sacrifice*, and *presented* it to his Father in Heaven. For so in Scripture the *Regality* of Christ is always spoken of as successive both to his *Prophetick* and *Priestly Office*, and as the fruit and reward of his faithful discharge and execution of them. So *Phil. 2. 8, 9, 10.* it was because he *humbled himself*, and became obedient to death, even the death of the *Cross*, that God highly exalted him, and gave him a name which is above every name, that at the name of *Jesus* every knee should bow, of things in heaven and things in earth, and things under the earth. And *Rom. 14. 9.* the Apostle tells us, that it was for this end that Christ both died, and rose, and revived, that he might be Lord both of the dead and living; and accordingly the Angels in *St. John's Vision* attribute his advancement to his *Regal* dignity to the merit of his *Death* and *Sacrifice*, *Rev. 5. 12.* *Worthy is the Lamb that was slain to receive power, and riches, and wisdom,*
and

and strength, and honour, and glory, and blessing. And hence his sitting at the right hand of God, which is the great Scripture Metaphor by which his Regal Authority is expressed (of the sense and meaning of which vid. Pearson's Exposition of the Creed, p. 277, 278, 279.) is mentioned as the fruit and consequence of his Death and Intercession. So Heb. 1. 3. When he had by himself purged our sins, i. e. by dying for us on Earth, and presenting his Sacrifice in Heaven, he sat down on the right hand of the Majesty on high; and Heb. 10. 12. But this man after he had offered one Sacrifice for sins, for ever sat down on the right hand of God; and so also 1 Pet. 3. 22. we are told, that it was upon his going into Heaven, i. e. to present his Sacrifice to his Father there, that he was advanced to the right hand of God, and that Angels and Authorities, and Powers were made subject to him. For his going into Heaven was a Priestly Act, corresponding to the High Priest's going into the Holy of Holies, to present his Sacrifice to God there; so that Christ's first arrival into Heaven, and presenting his Sacrifice there, is the beginning and commencement of his Intercession, in answer to which he first received of his Father the Royal Power and Authority which he exercises both in Heaven and Earth; and it is by virtue of the continuance of that his Priestly Intercession, that this his Royal power is continued and perpetuated to him. So that as he is a Royal Priest, i. e. a Priest invested with Regal power to bestow the blessings he intercedes for, so he is a Sacerdotal King, i. e. a King that holds his Regal power in the right and virtue of his
Priestly

Priestly Intercession. For it is by the *continuance* of his *Intercession* that he obtains the *continuance* of his *Royal Authority* to bestow those blessings on us which he intercedes for. So that as Christ *intercedes* in the virtue of his *Sacrifice*, so he *rules* in the virtue of his *Intercession*. And accordingly you find in Scripture his *Ascension* into Heaven, there to intercede for us, represented as a *Triumphal* progress to his *Coronation*, wherein, after the manner of *Princes* in that glorious *Solemnity*, he scatters a *Royal Largess* among his Subjects, *Ephes. 4. 8.* It is true, before his *Ascension* he tells his Disciples, that *all power was given him in Heaven and Earth*, *Matth. 28. 18.* but this it is evident he spake by way of *Prolepsis* or *Anticipation*, a very usual Scheme of Speech in Scripture, which is to express things of *certain futurity* as if they were *actually Existing*; according to which Scheme *all power is given me* imports no more than *all power is shortly to be given me, i.e.* upon my *Ascension* into Heaven. For so it is evident our Saviour must be understood in that *parallel expression*, *John 5. 22.* *The Father judgeth no man, but hath committed all Judgment to the Son*; which words he spoke long before his death, when it is evident, that *all Judgment, i.e. Universal, Regal Authority* was not *actually committed to him*, but there was only a *certain futurity* of it. For so he himself tells us, that his *sitting down with his Father on his Throne*, or investiture with that *Regal Authority* which he now exercises, was the *reward and consequence* of his *overcoming*, or consummate victory on the Cross, *Rev. 3. 21.* By all which it is evident, that it was upon his *Ascension* into

in Heaven, and Oblation of his Sacrifice *there*, by way of *Intercession*, that Christ was installed in his *Universal, Mediatorial Kingdom*. It is true, our Saviour had a *peculiar Kingdom* in *this World*, viz. the *Jewish Church*, not only before his *Ascension*, but before his *Incarnation*, as I shall shew hereafter; but as for that Right of Dominion over the *Gentile world* too, by which he became *universal Lord and King*, he was not invested with it till his *Ascension* into Heaven. And therefore he himself tells us, that his *Mission* into this world was purely to the *lost sheep of the house of Israel*, Matth. 15. 24. and accordingly in the pursuance of this his Mission, when he lent forth his Ministers to preach his Gospel, he orders them *not to go into the way of the Gentiles, nor to enter into the City of the Samaritans, but to go rather to the lost sheep of the house of Israel*, Matth. 10. 5, 6. which implies that at that time he was not *actually* authorized to *subdue and reduce* the *Gentiles* under his dominion, but that his Authority extended only to the *Jewish Nation*: but when he had told his Disciples, in that *proleptical* speech after his *Resurrection*, that *all power was given him in Heaven and Earth*, it immediately follows, *go ye therefore and teach all Nations, baptizing them in the name of the Father, &c.* as if he had said, *now my Commission and Authority is enlarged, and I am made Universal Lord and King*, go ye therefore in pursuance of it, and by your Ministry endeavour to reduce *all Nations* under my dominion. And hence it was that the *Mystery* of the calling of the *Gentiles* into the *Kingdom of Christ* was not revealed till after his *Ascension*,

vid. *Acts* 11. 18. because it was *upon* his Ascension that he received his *Universal, Kingly* Authority over them, and till *then* it was to no purpose to reveal it. So that it was over the *Gentile* world *peculiarly* that he received Power and Dominion upon his *Ascension* into Heaven; he was *King* of the *Jews* long before, but upon his Ascension he was invested with a right of dominion over the *Gentiles* too, and thereupon became the *Universal* Lord and Monarch of the World under the most High God and Father of all things: but this I shall have occasion farther to explain hereafter.

In the prosecution of this great Argument I shall endeavour these six things:

First, To give an account of the *Beginning* and *Progress* of this *Kingdom* of Christ.

Secondly, To explain the *Nature* and *Constitution* of it.

Thirdly, To shew who are the *Ministers* of it under Christ.

Fourthly, To assign and explain the *Regal* Acts which Christ *hath*, and *doth*, and *will* hereafter exercise in it.

Fifthly, To give an account of the *End* and *Conclusion* of it.

Sixthly, and lastly, To shew the *reason* and *wisdom* of this method of God's governing sinful men by this his *Mediatorial* King Christ *Jesus*.

S E C T. VII.

Of the Rise and Progress of Christ's Kingdom.

AS for the first, *viz.* the *beginning* and *progress* of Christ's Kingdom, I shall endeavour to give an account of it in these following Propositions:

First, That the Kingdom of Christ is founded upon the *New Covenant*.

Secondly, That the *New Covenant* commenced immediately after the *Fall*, and was afterwards particularly renewed to *Abraham* and his *Posterity*.

Thirdly, That upon its first Commencement Christ was the *Mediator* of it, and so he continued all along in that particular renewal that was made of it to the People of *Israel*.

Fourthly, Therefore that as *Mediator* of this *Covenant* Christ was *King* of all that were admitted into it, and particularly of *Abraham* and his *Posterity*, or the People of *Israel* with whom it was renewed.

Fifthly, That after his coming into the World he still retained his Title of *King* of *Israel* in particular, till they finally rejected him, and the *Covenant* in which his Kingdom is founded.

Sixthly, That though the main body of that Nation rejected him, yet there was a Remnant of it that received and acknowledged him as their rightful Lord and King.

Seventhly, That *this* Remnant still continued the same *individual* Kingdom of Christ with the former, though very much *reformed* and *improved*.

Eighthly, That to this individual Kingdom of Christ thus reformed and improved was *super-added* all those *Gentiles* that were afterwards converted to *Christianity*.

First, That the Kingdom of Christ is founded in the *New Covenant*. For it is by the *New Covenant* that *he* engages himself to us to be our *gracious* and *merciful* Lord, and that *we* engage our selves to him to be his *faithful* and *obedient* Subjects; and from these *mutual* Engagements results the *relation* of *King* and *Subjects* between him and us. So that the *Church* and *Kingdom* of Christ consists of all those *People*, *Nations*, and *Kindreds*, who have been admitted into this *Covenant-relation* to him, wherein by a *solemn* Vow of *Faith* and *Allegiance*, they have indispensably obliged themselves to *serve* and *obey* him; but of this I shall have occasion to discourse more largely hereafter.

Secondly, Therefore this new Covenant *commenced* immediately after the *Fall*, and was afterwards in a particular manner *renewed* to *Abraham* and his Posterity. For the New Covenant was a Plank thrown forth to Mankind *immediately* after that woful Shipwrack that was made by the *Fall*. For no sooner had God denounc'd his *deserved* Doom on our *lapsed* parents, but to support them from *sinking* into utter *desperation*, he subjoyns that gracious promise, Gen. 3. 15. *The Seed of the woman shall bruise the Serpent's head;*
where

where by the *Seed of the woman*, not only *Christian*, but the ancient *Jewish* Interpreters understand the *Messias*, and by the *Serpent*, the *Devil*, who in the form of a *Serpent* had tempted our first Parents to that *fatal* revolt which drew after it all those *miserable* consequents which their *Posterity* have groaned under ever since; by the *Messias* his *bruising the Serpent's head*, is meant his *assaulting* and *crushing* under foot the very seat of all his *strength* and *power*, and finally *rescuing* Mankind from under his *Dominion* and *Tyranny*. For this Promise was the first *dawning*, the *morning Twilight* of the New Covenant; and, so far as we can find, the *only* discovery of it to the Old World, and therefore in all probability was the *sole* ground and object of that *faith* by which *Abel* and *Enoch* were *justified* in the sight of God, *Heb. 11. 4, 5*. For tho that Promise was but a *dark* and *obscure* intimation of the *Gospel Covenant*, yet thus much it plainly proposed to them, that from the first Parents of the World there should *descend* a certain Person, who should conquer the *Devil* that had conquer'd *them*, and thereby repair the damage of *their* Apostasie; by *believing* of which, it seems, and acting *accordingly*, they found *grace* and *favour* in the sight of God; but however it is apparent that the *New Covenant* was in force in the time of the *Old World*, because it is evident both that the *faith* of the *Antediluvian* Patriarchs was *actually* accepted by God, and that their *faith* could upon no *other* account have been accepted by him, but only in the virtue of *this* New Covenant.

But after the Flood God more clearly and expressly renewed this gracious Covenant with *Abraham* and his Children, *Gen. 12. 2, 3.* where he promises to bless him, to make his name great, and himself a blessing, and to bless them that blessed him, and curse them that cursed him, and in him, that is, in the *Messias*, who should descend from him, *vid. Gal. 3. 16.* to make all the Families of the Earth blessed; which Covenant he again renews to him, *Cap. 13.* and *Cap. 15.* and then in *Cap. 17.* he yet again renews it more largely and solemnly assuring him not only that he should be a Father of many Nations, &c. but that that Covenant should extend to his Posterity as well as to him, and that he would be a God to him, and to his Seed after him; immediately after which he institutes the Ceremony of Circumcision for a perpetual Seal and Ratification of his Covenant between him and them; and upon this Covenant it was that the Jewish Church was founded. For so Circumcision which was the standing Seal of this Covenant, was also the standing Rite of admission into that Church; which is a plain Argument, that to be a Member of that Church, and a Confederate in this Covenant was one and the same thing, because they were admitted both by one and the same Rite. Now from the New Testament it is evident, that this Covenant with *Abraham*, upon which the Jewish Church was built, was the Gospel or New Covenant. For so *Gal. 3. 8.* the Apostle calls the delivery of this Covenant *preaching the Gospel to Abraham*, which must be apparently false, if this and the Gospel-Covenant were not the same; and in *verse 29.* he tells them, *if ye be Christ's*

Christ's, i. e. true Christians, then are ye Abraham's Seed, i. e. that spiritual seed to whom the Covenant with Abraham extends, and heirs according to the promise, i. e. of that Covenant; but how could they be Abraham's seed, by being Christians, and heirs to the promise of Abraham's Covenant, if the Seed with whom Abraham's Covenant was made, were of a different Religion from Christians, and the Covenant itself were of a different kind from the Christian Covenant? But that it was the very same, appears yet further, because, in the first place, it requires the same Condition, viz. an obediential or practical Faith. For so, Gen. 15. 6. it is said, that Abraham believed in the Lord, and he accounted it to him for righteousness, i. e. though he had formerly been guilty of many sins, and at present could not challenge any reward from God, yet upon that obedient faith which he exercised, God acquitted and justified him, or, which is the same thing, dealt with him as if he had been perfectly righteous; and accordingly his Circumcision, which was the Ratification of that Covenant, is in Rom. 4. 11. called the Seal of the righteousness of faith, i. e. of his Justification, or being accounted righteous, and dealt with accordingly by God, upon his Faith or practical Assent to God's Promise. And accordingly the Apostle, Gal. 3. 9. thus concludes, so then they which be of faith, i. e. sincere Believers, as Abraham was, are blessed with faithful Abraham; in which words he expressly asserts that Abraham and Christians are blessed upon the same terms, viz. upon an obediential and practical Faith.

And as *Abraham's* required the same *Condition* with the *New Covenant*, so it also contained the same *Promises*. For although those *Promises* according to the *outside* and *literal* sense of them, do contain only *temporal* blessings, yet it is apparent, that they had all the *eternal* blessings of that *New Covenant* *locked* and *treasured* up in the *mystical* sense of them. For thus *S. Paul* expressly tells us, that the *Justification* of the *New Covenant* was *couched* in that *Promise* that was made to *Abraham*, *Gal. 3.8.* *The Scripture* foreseeing that *God* would justify the *Heathen* through faith, preaching the *Gospel* before unto *Abraham*, saying, In thee shall all *Nations* be blessed; which necessarily implies, that in that blessing was included their *Justification* in the sight of *God*. And as for *divine Grace* and *Assistance* to enable men to repent and persevere in well-doing, the *Prophet Micah* tells us, that one part of *God's* performing his truth unto *Jacob*, and his mercy to *Abraham*, consisted in his subduing our iniquities, and casting our sins into the depths of the *Sea*, *Micah 7. 19, 20.* And lastly, as for *eternal life*, the *Apostle* plainly tells us, that *God* gave the inheritance, i. e. of *Justification* to *eternal life*, to *Abraham* by promise, *Gal. 3. 18.* upon which gift we are assured that *Abraham* looked for a *City* which hath foundations, whose builder and maker is *God*, *Heb. 11. 10.* Since therefore both the conditions required, and the blessings promised, in *Abraham's* and the *New Covenant* were in all particulars the same, it necessarily follows, that they were one and the same *Covenant*. It is true indeed, as to the manner of the revelation

of it there was a vast difference; for whereas in the *Gospel* it is revealed throughout with the greatest *clearness* and *perspicuity*, and in *plain* and *literal* terms, it was delivered *veiled* to *Abraham* and his *Posterity* under *general* and *obscure* expressions, which at best exhibited to them but a *dark* and *confused* apprehension of it. But however it is still the *same* Covenant, notwithstanding it be thus *differently* expressed; even as it is the *same* Sun that sometimes is *overcast* with *clouds*, and other times *shines* forth with a full *splendor*.

Thirdly, From the very first *commencement* of this Covenant Christ was *Mediator* of it, and so hath *continued* all along under that particular *Renewal* of it, which God made to the People of *Israel*. For the Scripture expressly affirms, that he is the *Mediator* and *Surety* of this *New* and *better* Covenant, that is, that it is he who as our *Advocate* with God *obtains* for us the *Blessings* of this Covenant, and who as our *King* under God *dispenses* them to us; and if he be thus the *Mediator* of this Covenant *now*, he must have *always* been so, even from the *Fall*, upon which it commenced, to his *Ascension* into Heaven, otherwise the *New* Covenant, upon which he now *Mediates*, must have been four thousand years *without* a *Mediator*; which, considering the whole *state* and *condition* of it, can by no means be allowed. For besides that, the *Fall* of man was the *reason* why God withdrew himself from all *immediate* converse with him, and that therefore it is reasonably to be presumed, that whatsoever converse he had with him *afterwards*, it was through a *Mediator*, there is nothing more evident from

from Scripture than that *this* very Covenant, which is the standing *Medium* of God's converse and intercourse with men, was granted to us by God in consideration of Christ's Death and Sacrifice. Since therefore it was granted long before Christ died, even from the Fall of Adam, it must be granted upon Christ's obliging and engaging himself to the Father to die for us in the fulness of time; which engagement of his was virtually and in effect an offering up himself a Sacrifice for us; God being as much secured of it upon his engagement, as if he had actually performed it. Upon which account he is called the Lamb slain from the foundation of the world, Rev. 13. 8. because upon his obliging himself to die for us, which was immediately after the Fall, the Event became as certain and infallible as if in that very moment he had breathed out his Soul upon the Cross. And accordingly God proceeded on it as on a sure and certain Fund, and in consideration of it granted the New Covenant to the World. Hence the Apostle tells us, that it was by means of his death that there was redemption for the transgressions that were under the first Covenant, Heb. 9. 15. Since therefore it was in consideration of Christ's future Sacrifice that God first granted this Covenant to men, it necessarily follows, that upon the same consideration he at the same time appointed Christ to be the Mediator of it, because, as I shewed before, he is Mediator in the right and vertue of his Sacrifice by which he obtained it; and therefore since his Sacrifice had the same vertue in it when it was future, as it has now when it is past, he had the same right to be Mediator

Mediator of it *then*, as he hath *now*. In short, Christ's Sacrifice was as *certain* in God's account, and therefore as *prevalent* with him, *before*, as *after* it was offered; and therefore since his *Mediatorship* of the New Covenant is wholly owing to the prevalence of his Sacrifice, there was the same reason why God should admit him to be Mediator of it before it was offered as after; and accordingly long before he offered up his Sacrifice, he is called the *Angel* or *Minister of the Covenant*, *Mal. 3. 1.* And St. Paul expressly tells us, that four hundred and thirty years before the Law of *Moses* this Covenant was *confirmed of God to Abraham in Christ*, *Gal. 3. 17.* and if it was then *confirmed in Christ*, it is certain that then Christ was the Mediator of it.

Fourthly, Christ's being always Mediator of this Covenant necessarily implies his having been always *King* under God of *all* that ever were admitted into it, and *particularly* of the People of *Israel*; because his *Kingly Office* is so *necessary* and *essential* a part of his *Mediatorship*, that he cannot be properly a Mediator *without* it. For to mediate as he doth between God and Men, is to act *Authoritatively* for and in the behalf of *both* parties; so that if he act only for *one*, he cannot be truly said to be a Mediator between *both*; but in his acting *Authoritatively* for God consists his *Royalty* or *Kingly Office*, as you may see *p. 7. 8.* and if his *Mediatorial Office* necessarily includes a *Kingly power*, to be sure that power must extend to *all* that ever were admitted into the Covenant upon which he mediates. For how can any man be admitted into that *Covenant*, of which he

is the *authorized Mediator*, without being subject to all the *Authority* which his Mediatorship necessarily implies?

Hence therefore it follows, that Christ hath been *always King of the Church of God*, or *confederate Society of the true Worshippers of him*, in all Ages of the World. For thus in the Old world St. Peter tells us, 1 Pet. 3. 19. that by that very Spirit whereby Christ rose from the dead, *he went and preached to the spirits in prison*, i. e. by Noah, who by the immediate inspiration of the Holy Spirit was a *Preacher or Herald of Righteousness*, Christ preached to the *Spirits or Souls of men*, whilst they were yet *shut up in*, and *united to their bodies*, long before that general separation of their Souls from their Bodies, which was made by the Flood; *vid. Dr. Ham. in Loc. at this time*, I say, whilst they were yet *alive*, Christ preached to them, to warn them of that general destruction which was pursuing them, and would ere long overtake them, unless they speedily repented; which shews that long before the Flood, Christ acted as a *King* in issuing out by his Heralds his *Royal Proclamations* to men to *declare his Will and Pleasure* to them, and *warn* them of the fatal consequence of their *disobedience* to it.

Soon after the Flood mankind almost *universally Apostatiz'd from God to Idolatry*; so that the *Church or Society of the true Worshippers of him* was quickly reduced into a very *narrow compass*; so that four hundred years after it seems very probable that *Melchisedeck* was the *only King in the world who was not an Idolater*. And now

now God seeing his Church almost *totally* extinguished by this *general* defection of mankind from his Covenant; to *recover* and *repair* it, he calls *Abraham* out of his *Idolatry* and *Idolatrous* Country, and with him and his Posterity *renews* the New Covenant which the rest of mankind had *renounced* and *deserted*; and to *secure* them from ever revolting from it, he *seals* and *ratifies* it with them by a sign in their flesh, *viz.* that of *Circumcision*, which he gave them as a mark to *distinguish* and preserve them *distinct* from the *Idolatrous Nations* round about them. And when afterwards the Posterity of *Abraham* was multiplied in *Egypt* into a numerous Nation, and this *Rite of Circumcision* being by *Ishmael* and *Esau* derived to *their* Posterity, and so made common to *other Nations* with *Israel*, God to renew this distinction gives them the *Ceremonial Law* upon their coming out of *Egypt*; one great design of which, even as that of *Circumcision*, was to *diversifie* them from their *neighbouring* Idolators by *contrary* rites and observances; and hence the *Mosaick Law* is called by the Apostle *a middle Wall of partition*, *Eph. 2. 14.* alluding to that middle Wall in the Temple which *divided* the Court of the *Jews* from the Court of the *Gentiles*, or *Gentile Profelytes of the Gate*, who because they were not *circumcised*, were counted *unclean*, and upon that account divided from the *Circumcised* by a Wall of stone of three Cubits high; and a little after, *ver. 15.* he calls this Law *the enmity* between the *Jews* and *Gentiles*, because one great design of it was to *divide* and *separate* the *Jews* from the *Gentiles*, and thereby to *secure* them from

from *revolting* from the new Covenant by *mingling* and *confounding* themselves with Idolaters. By which means the New Covenant became in a manner *appropriate* to *Israel*, none being allowed *admission* into it but only such as *freely* submitted themselves to the *distinguishing* Laws of that Communion by which they were *separated* from all other Nations. Hence the Apostle tells us, that *to them pertained the Covenants*, Rom. 9. 4. *i. e.* the New Covenant itself, together with Circumcision the Seal of it, which is also called a Covenant. And the same Apostle puts together being *Aliens* to the *Commonwealth* of *Israel*, and *strangers* to the *Covenants* of *Promise*, as inseparable Concomitants, Eph. 2. 12. And hence it is that they are stiled God's *peculiar People*, Deut. 14. 2. and his *peculiar Treasure*, Psal. 135. 4. because by *this* Covenant which passed between God and *them* they were *separated* to God from all other Nations; and upon the same account also they are called the *Lord's portion*, and the *Lot* of *his inheritance*, Deut. 32. 9. The New Covenant therefore being thus *particularly* confined to the People of *Israel*, whilst it continued so, Christ who was *always* the *Mediator* of it must be *particularly* the *Mediatorial* Head and King, that under the most High God and Father *ruled* and *governed* that Church and People. But because upon the truth of *this* Assertion this *whole* Argument depends, I shall endeavour, as briefly as I can, to *evince* and *prove* it in these following Propositions:

First, That there was a certain *extraordinary* Angel who frequently *appeared* and *spake* to the Jewish

Jewish Patriarchs, who is sometimes called *Jehovah*, and sometimes the *Angel of Jehovah*, who ordinarily assumed to himself *divine* Appellations, and to whom those holy men ordinarily rendered *divine Honours*, and *Vows*, and *Sacrifices*.

Secondly, This extraordinary Angel was a *divine* Person, and no *created* Being.

Thirdly, That he was that divine Person that descended upon Mount Sinai, and from thence removed into the *Tabernacle*, and thence into the *Temple*.

Fourthly, That this divine Person was not *God the Father*.

Fifthly, That he was *God the Son*.

First, That there was a certain *extraordinary* Angel, who frequently appeared, and spake to the Jewish Patriarchs, who is sometimes called *Jehovah*, and sometimes the *Angel of Jehovah*, &c. Of which I might give innumerable instances, but for brevity sake shall only mention two; the first is that of *Gen. 18.* where we read of three men, that is, as all agree, three *Angels* in *humane* shapes, one of which in *verse 13.* is expressly called *Jehovah*; after which upon their going towards *Sodom*, the same *Jehovah* speaks to *Abraham* again, *ver. 17.* And *Jehovah* said, shall I hide from *Abraham* that which I am doing? and so again *ver. 20.* then in *ver. 22.* it is said, that the men turned their faces from thence and went up to *Sodom*, but *Abraham* stood yet before *Jehovah*, i. e. two of the Angels went their way to *Sodom*; for so *Chap. 19. v. 1.* we read but of two of them that arrived thither; so that the *Jehovah* before whom *Abraham* stood must be the third who

staid

staid behind conferring with *Abraham*, in which Conference *Abraham* several times addresses to him under the name of *Jehovah*, and *verse 25.* calls him *the Judge of all the earth*, and then *verse 33.* it is said, that *Jehovah went away when he had made an end of speaking unto Abraham.* The other instance is in *Genes. 28.* from *verse 12.* where you have recorded the Vision of *Jacob's Ladder*, above which, *ver. 13.* it is said, *Jehovah stood and said, I am the Lord God of Abraham thy Father, &c.* upon which *Jacob* when he awaked cries out, *Surely Jehovah is in this place, ver. 16.* thereupon he *Sacrifices* to him *ver. 18.* calls the place *Bethel*, or the *House of God*, *ver. 19.* and offers a *Vow* to him, *ver. 20.* wherein he obliges himself to acknowledge him for his *God*, *ver. 21.* but *Chap. 31. ver. 11, 13.* this *divine Person* is called both the *Angel of God*, and the *God of Bethel*; and *Jacob* himself in *Gen. 48. 15, 16.* calls him *the God before whom his Father Abraham and Isaac did walk, the God which fed him all his life long, and the Angel which redeemed him from all evil.* And with this *God* in the form of a man we find *Jacob* wrestling a whole night together, supposing him, as it seems, to be an ordinary *Angel*, *Chap. 32. ver. 24.* but understanding afterwards who he was, he calls the name of the place *Peniel*, because he had seen *God face to face, ver. 30.* which *God* in *Hos. 12. 4, 5.* is called both the *Angel*, and the *Lord of Hosts.* And this *divine Angel*, or *Angel of God*, if you pursue the sacred History, you will find is the very same that afterwards appeared to *Moses* in the burning bush, and under him conducted *Israel* through the red Sea and Wilderness in

in the appearance of a *Pillar of fire and cloud*. For so he is all along called promiscuously *Jehovah* and the *Angel of Jehovah*, vid. *Exod.* 3. 2, 4. *Exod.* 13. 21. compared with *Chap.* 14. 19.

Secondly, That he was a *divine* Person and no *created* Angel, is evident not only from his *assuming* to himself the incommunicable Name, but also the incommunicable Attributes of *Jehovah*. For so he tells *Jacob*, not only that he was *Jehovah*, God of *Abraham* his Father, and the God of *Isaac*, *Gen.* 28. 13. not only that he was the God of *Bethel*, where he anointed a *Pillar*, and vowed a vow to him, *Gen.* 31. 13. but also that he was God Almighty, *Gen.* 35. 11. whereas the Psalmist tells us, that *Jehovah* is God's name alone, *Psal.* 83. 18. and *Almightiness*, as all agree, is an incommunicable perfection of God; so that had this Angel been a *created* Being, it would have been the highest degree of *Sacrilege* and *Profaneness* in him to arrogate to himself that incommunicable Name and Attribute. I know it is usually objected, that he assumed God's Name and Attributes, not as due to his Person, but to his Character, as he was the *Embassador* of God, and so represented his Majesty; But where, I beseech you, was it ever heard that an *Embassador* was allowed to assume the Name and Titles of his King? Would it not be deemed high *Arrogance* at least, if not *High Treason*, for an *English* *Embassador* in the delivery of his *Embossie* thus to declare himself, *I am that High and mighty Prince James the Second, King of England, &c.* And can it be thought that God, who under the *Jewish* *Oeconomy* was so peculiarly

jealous of his honour, and had such peculiar reason for it, considering the infinite proneness of that people to *Idolatry*, would not only permit, but authorize a Creature to assume his Name and Attributes, and not only avouch itself to be God, but also arrogate his incommunicable Perfections and Prerogatives? The Prophets, we know, were God's Embassadors as well as the Angels, but yet they never presumed to call themselves God or *Jehovah*, or to arrogate Omnipotence to themselves, which yet they had as much right to do as this Angel, supposing him to be a created Being; but on the contrary, whereas this Angel always spake in his own name, and delivered what he said as his own word, the Prophets always spake in a different stile, and still ushered in what they delivered with a *thus saith the Lord*; and the same to be sure this blessed Angel would have done, had he been only an Embassador from God. But besides that he assumed God's Name, and Attributes; he not only admitted but required divine Honours to be rendred to him. For so, as he hath shewed before, he not only admitted Jacob to offer Sacrifice, and a religious Vow to him, and therein to devote himself to him as to his God, but also required him to make and dedicate an Altar to him at Bethel, Gen. 35. 1. so also he admitted Joshuab to fall on his face to the Earth and worship him, and not only so, but bids him loose his shooe from off his foot, telling him that the place whereon he stood was holy, as being consecrated by his divine Presence, Josh 5. 14, 15. and the same Command, enforced with the same reason, he gave before to Moses out of the burning bush,

bush, *Exod.* 3. 5. and to name no more, he received a *burnt-offering*, and a *meat-offering* at the hands of *Manoah* and his Wife, *Judg.* 13. 23. And is it likely that any created good Angel would ever have admitted these things, especially considering how strictly *St. John* was forbid by the Angel, at whose feet he fell down, to worship him, *See thou do it not, I am thy fellow-servant* ——— worship God, *Gal.* 19. 10. and so again, *Rev.* 22. 9.

Thirdly, That he was also that divine Person that descended upon Mount Sinai, and from thence removed into the *Tabernacle*, and thence into the *Temple*, is evident from what is recorded of him, *Numb.* 22. 22, &c. where we have the History of the Angel of the Lord's meeting *Balaam* on the way as he was going to curse the People of *Israel*; now that by that Angel there is meant this divine Angel, or Angel *Jehovah*, appears, first, from *Ver.* 32. where he tells *Balaam*, *Behold I am come out to be an Adversary, because thy way is perverse before me, i. e.* it is contrary to that Will of mine which I declared to thee, *Ver.* 12. where it is said, That God said unto *Balaam*, thou shalt not go with them, thou shalt not curse the People, for they are blessed, which is a plain evidence, that this God and that Angel of *Jehovah* were the same Person. And then, secondly, *Ver.* 35. it is said that this Angel of *Jehovah* said unto *Balaam*, go with the men, but only the word that I shall speak unto thee, that thou shalt speak, where he that afterward spake unto him, and instructed him what he should say to *Balak*, is expressly called God and *Jehovah*; for so *Numb.* 23. 4, 5. it is said, that God met *Balaam*, and

that *Jehovah* put a word into his mouth; whence it appears, that this God and *Jehovah* was the same Person with that *Angel of the Lord* that gave him that charge, *but only the word that I shall speak unto thee, that shalt thou speak.* But then, thirdly and lastly, *Balaam* himself calls the apparition of this *Angel, the Vision of the Almighty*, Numb. 24. 4, 16. which shews that this *Angel* was the *Almighty* himself.

Now this *Angel Jehovah*, *Balaam* in his inspired Parable calls *Jehovah* the God and King of *Israel*, and the God that brought them out of *Egypt*, Numb. 23. 21, 22. which is the very stile of that God that descended upon Mount *Sinai*, *I am Jehovah thy God that brought thee out of the Land of Egypt*, Exod. 20. 2. which is a plain argument that it was all but one and the same Person.

But then *Judg.* 2. we have the History of another Appearance of this great *Angel of Jehovah*, who, as we are told in *Ver.* 1. came from *Gilgal* unto *Bochim*, and by what he there saith of himself, it is evident that he was that very God that came down upon Mount *Sinai*, and afterwards dwelt in the *Tabernacle*; for there he declares, that it was he that made them go up out of *Egypt*, and brought them to the Land which he swore unto their Fathers, which is the language of that God that dwelt in the *Tabernacle*, *vid.* Exod. 33. 1. that it was he that said, *I will never break Covenant with you, and ye shall make no League with the Inhabitants of this Land, and that they should throw down their Altars*; but, saith he, *ye have not obeyed my voice; why have ye done this? Wherefore I said, I will not drive them out from before ye, but they shall*

shall be as thorns in your sides, and their God shall be a snare to you, Ver. 1, 2, 3. which are the very words of God, from the Tabernacle, as you may see *Exod.* 34. 12, 13. *Numb.* 33. 55. which is a plain Argument, that *this* Angel and *that* God that dwelt in the Tabernacle were one and the same Person.

And then that he was the God that afterwards fix'd his abode in the *Temple* is very apparent. For, besides that no body questions but that it was the same divine Person that brought *Israel* out of *Egypt*, led them through the *Wilderness*, came down upon *Mount Sinai*, resided in the *Tabernacle*, and that afterwards removed into the *Temple*, we have a particular evidence, that *this* Person was the *Angel Jehovab*, in *Isa.* 6. 1. where the Prophet tells us, that he saw *Jehovab* sitting on a Throne, high and lifted up, and his Train filled the Temple; by which it is evident that he appeared to him in a visible form, else how could the Prophet have seen him? and that sitting, which is a Corporeal Posture; but this the second verse puts out of all doubt, which attributes to him a face and feet, implying that his appearance was in a humane form, the very same in which this *Angel Jehovab* was wont to make his appearance to men; and then that Prophet concludes, that he should certainly die, because his eyes had seen the King, the Lord of Hosts; which is the same terrible apprehension that men always expressed upon the appearance of this *Angel Jehovab*. Thus upon the sight of him *Manoah* cries out, *We shall surely die, because we have seen God*, *Judg.* 13. 22. and so also *Gideon*, *Judg.* 6. 22. add the

Children of Israel, *Exod. 20. 19.* and *Moses* himself, *Exod. 3. 6.* So that among the Ancients it seems it was a *received* opinion, that the *appearance* of this *illustrious* one did commonly *abode* death unto those that *beheld* him. Since therefore the Prophet had the same *dreadful* apprehension upon his *Vision* of God in the *Temple*, that all men had before him upon the *appearance* of this *Angel Jehovab* to them, it is at least very probable that *that* God and *this* Angel were the same divine person.

Fourthly, That this divine Person was not the most High God the Father. For besides that our Saviour tells the Jews, *that they had not heard the Father's voice at any time, nor seen his shape or appearance, John 5. 37.* which is a plain evidence that that *divine* Person who *spake* and *appeared* to their Fathers in a *human* Voice or shape, was not God the Father, of whom the same Apostle tells us, *that no man hath seen God at any time, John 1. 18.* whereas it is expressly said of *Moses* and *Aaron*, *Nadab* and *Abihu*, and the *seventy elders* of Israel, *that they saw the God of Israel, viz. upon Mount Sinai*, and, as it is evident from the Text, it was in a *human* shape that they saw him, for *there was under his feet as it were a paved work of Saphir stone, Exod. 24. 9, 10.* and if he appeared to them with feet, it is reasonable to suppose that he appeared with all the other parts of a humane body; for though *Moses* tells the People, *that they saw no similitude on the Mount, but only heard a Voice, Deut. 4. 12.* yet this doth not at all hinder, but that *Moses* and the *seventy Elders* with him *might* and *did*; for

so when *Moses* desired to see the *glory of God* upon the Mount, God tells him, *thou art not able to see my face, i. e. by reason of the glory and lustre of it, for no man shall see my face and live, i. e. no man can endure without great hazard of his life the brightness and splendor of my Countenance,* and from this passage in all probability sprang that common opinion in mens minds, that *they shall surely die* whenever they saw God or the *Angel Jehovab*; and then God proceeds, and tells *Moses*, that he would place him in the *Cleft of the Rock*, and cover him with his hand whilst he passed by, and that when he was passed by he would take away his hand, and permit him to see his back parts, *Exod. 33. 20, 21, 22, 23.* by all which it seems evident that this *Apparition* of God upon the Mount, which *Moses* and the *Elders* saw, was in a *humane* form, since it had not only feet, but face, and hands, and back parts, which is not only a farther Evidence that this God was the same divine Person with that *Angel Jehovab*, who appeared so often in *humane* shape, but also a plain argument that he was not *God the Father*, who, as *S. John* tells us, was never seen in any shape or appearance whatsoever; besides all which, I say, how can the *Father*, who is the first and supreme person in the Holy Trinity, from whom both the *Son* and *Holy Spirit* are sent, be in any sense stiled (as this divine Person of whom we are treating is) the *Angel Jehovab*? For the word *Angel*, which imports a *Messenger*, implies some kind of *Inferiority* to him whose Angel or Messenger he is, and therefore can in no sense be truly and properly applied to the most high God and Father.

Fifthly, and lastly, That this divine Person was *God the Son*. For, first, that it was *he* who appeared to the *Patriarchs*, and particularly to *Abraham*, those words of our Saviour plainly imply, in *John 8. 56. Your Father Abraham rejoiced to see my day, and he saw it and was glad*; where by *Abrahams seeing of Christ's Day*, must necessarily be meant his *real*, and *actual*, and *personal* sight of Christ himself; for so the Jews understood it, *Thou art not yet* (say they in the following verse) *fifty years old, and hast thou seen Abraham*? As much as if they should have said, How is it possible that ever thou shouldst *personally* and *actually* see *Abraham*, or he thee, as thy words do import, when thou art not yet fifty years old, and it is many Ages since that *Abraham* died. If therefore the Jews did not *mistake* Christ's sense, it is plain that by *seeing his day*, he meant *personally* and *actually* seeing *himself*; but that they did not mistake him is evident, because if they *had*, Christ ought to have *corrected* them by *explaining* himself into some *other* sense, and not suffer them to *run away* with such a *gross* mistake in a matter of such *mighty* moment; instead of which, he plainly *allows* and *countenances* their sense in the Answer which he gave them, *verse 58. Verily, verily, I say unto you, before Abraham was I am*; as much as if he had said, it is no such *impossible* matter as you imagine that *Abraham* should see *me*, and *I him*, because I have a *fix'd* and *eternal* existence, and therefore was in being before ever *he* was born. So that either the Jews apprehended Christ *aright*, and if so, *Abraham* really and *actually* saw him, or Christ in his Answer *prevaricated* with

with them, and meerly *plaid* upon their mistake ; and if *Abraham personally* saw Christ, it is certain that Christ must be that divine Person that *appeared* to him. But then

Secondly, That it was *he* also that brought *Israel* out of *Egypt*, and descended upon Mount *Sinai* at the giving the Law to them, *i. e.* who declared himself to be *the Lord their God that brought them out of the Land of Egypt*, is apparent from *Heb. 12. 26.* where it is expressly affirmed, that it was Christ's voice which then did shake the Earth, *i. e.* when the Law was delivered in Thunder from Mount *Sinai*, which is a plain argument, that Christ was that *Jehovah*, who came down from Mount *Sinai*, and whose Voice caused the whole Mount to quake greatly, *Exod. 19. 18.* the same also is evident from *Eph. 4. 8.* Wherefore he saith, *i. e.* the Psalmist, *Psalms 68. 18.* when he, *i. e.* Christ (of whom he had been speaking just before, *Ver. 7.*) ascended up on high, he led captivity captive, and gave gifts unto men ; so that either Christ must be the Person of whom the Psalmist speaks, or the Apostle must grossly mis-quote and mis-apply him ; and if he be the same Person, then from that Psalm it is evident: First, That it was *he* that went before the People, and marched with them through the Wilderness, *Verse 7. to 15.* Secondly, That it was *he* that was among the thousands of Angels in *Sinai* in the holy place, and by their Ministry promulgated the Law from thence ; *Ver. 17.* Thirdly, That it was *he* who was the God and King, whose goings were seen in the Sanctuary, *Ver. 24.* Fourthly, That it was *he* who was the God of the Temple

at Jerusalem, Verſ. 29. For all theſe things are expreſſly ſpoken of *him* that *aſcended on high, and led captivity captive, and received gifts for men*, Verſ. 18. which the Apoſtle tells us was *Chriſt*.

Thirdly, That it was he alſo that conducted them through the *Wilderneſs* into *Canaan*, appears from that of St. Paul, 1 Cor. 10. 9. *Neither let us tempt Chriſt as ſome of them, i. e. of the People of Iſrael in the Wilderneſs, alſo tempted, or as ſome Copies read it, as ſome of them alſo tempted him, and were deſtroyed by Serpents; and although in moſt Copies him be not expreſſed, yet in all it is neceſſarily implied; for if they tempted in the Wilderneſs, it is certain that they tempted ſome body, and to underſtand by that ſome body any other than Chriſt, who is the only Perſon before mentioned, is againſt all Grammar and reaſon; againſt Grammar, which allows no other Accuſative to be underſtood by the Verb than that of ſome thing or perſon aforeſaid in the ſame Sentence; againſt Reaſon, becauſe if we underſtand any other Accuſative but him or Chriſt who is the only Perſon afore mentioned, we muſt make the Apoſtle ſpeak looſely and ^mdeterminately, whereas otherwiſe it is evident he ſpeaks moſt ſtrictly and certainly; for there is no word in the Text but only Chriſt which determines the Accuſative that the Verb tempted implies; ſo that if that doth not determine it, it muſt be left wholly indeterminate, but if it doth, it muſt be him or Chriſt; and to make the holy Oracles ſpeak looſely and vagrantly where they may as well be underſtood to ſpeak ſtrictly and determinately, is not only impious but unreaſonable.*

sonable. If therefore it was *Christ* that some of the Jews tempted in the *Wilderness*, it necessarily follows in the first place, that *Christ* was *with* them there, and secondly, that he was that God *against* whom they spake, *Numb.* 21. 5. which is the place the Apostle here refers to, where it is said, that *the People spake against God and against Moses*, for which God sent fiery Serpents amongst them, *Ver.* 6. If therefore *Christ* was *with* them in the *Wilderness*, and was that God *against* whom they spake in the *Wilderness*, there is no doubt but that he was that God that led them through it, and brought them into *Canaan*.

Fourthly, That it was he who dwelt in the Jewish *Tabernacle* and *Temple* is evident from *John* 12. 41. *These things said Isaiah when he saw his glory and spake of him*; the occasion of which words is this; at *Ver.* 37. St. *John* takes notice of the perverse Infidelity of the Jews in not believing in *Christ*, notwithstanding all the *Miracles* he had shewn them, *Ver.* 38, 39, 40. which he shews was no more than what the Prophet *Isaiah* had long before foretold of them, *Isa.* 6. 9, 10. and then he concludes, *Ver.* 41. *These things said Isaiah when he saw his glory and spake of him*, where by his glory it is evident the Apostle means *Christ's* glory, and by speaking of him, speaking of *Christ*; for so in *Ver.* 37. where the discourse begins, it is plain he means *Christ* when he tells us, that yet they believed not on him, and in *Ver.* 42. it is plain that he means him still, when he tells us, that nevertheless among the chief Rulers also many believed in him; and if by him he means *Christ*, as all agree he doth, both in

Ver. 37.

Ver. 37. and 42. either the four Verses between must be included within a Parenthesis (which we have no reason to imagine, seeing there is no note of a Parenthesis to be found in any Copy, nor doth the discourse itself require it, which from Verse to Verse runs all along in close and continued dependence) or by him, must be meant Christ, in Ver. 41. also; and if it was Christ's glory which Isaiah saw, and Christ of whom he spake, then it is evident that Christ was the God who inhabited the Temple. For so in Isa. 6. 1. which is the place St. John here refers to Isaiah tells us, that in the year that King Uzziab died, he saw the Lord sitting on a Throne high and lifted up, and his Train filled the Temple; if therefore Christ was his Lord, as St. John affirms, it is certain from these words, that it was he who sat upon the Throne in the Temple, and had his Train or Retinue of Angels there.

Fifthly and lastly, That Christ also was that *Jehovah* and *divine Lord* and King, who under the most *high Father* presided over the *Jewish Church*, is evident from several places of the *New Testament*, compared with the *Old*, from whence they are cited: I shall only instance in two, the first of which is *Eph. 5. 14. Wherefore he saith, that is the Prophet Isaiah, awake thou that sleepest, and arise from the dead, and Christ shall give thee light; which words are a Paraphrastical reference to Isaiah 60. 1. Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee; but now unless we suppose Christ to be this Lord or Jehovah, the Prophet is so far from saying here, that Christ shall give thee light, as St. Paul af-*

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firms, that he makes no mention *at all* of him ; either therefore *Isaiab* says no such thing as, *Christ shall give thee light*, which is to give the *lye* to *St. Paul*, or else the true sense of that saying of *Isaiab*, *The glory of the Lord is risen upon thee*, must be, that *Christ shall give thee light* ; which it cannot be, if *Christ* and that *Lord* were two distinct persons ; but that they are one and the same, is evident from *Isa. 44. 6. Thus saith Jehovah, the King of Israel, and his Redeemer, the Lord of Hosts, I am the first, and I am the last, and besides me there is no God : which divine Character of I am the first, and I am the last, he elsewhere gives himself in Chap. 41. 4. and Chap. 48. 12. of this Prophecy. Now this very Character of the God of Israel Christ assumes to himself, Rev. 1. 11. I am Alpha and Omega, the first and the last ; so again, ver. 17. and Chap. 1. 8. and Chap. 22. 13. Now how can we with any reverence to our Saviour, suppose that he would ever have assumed to himself this distinguishing Character of the God of Israel, and that in the very same words, and without ever explaining them into a different sense, had he not been the very same Person ? since he could not but foresee that he should hereby endanger the misleading of his Church, and tempting her into a false opinion of his Person. For what man that was not prepossessed with a contrary opinion, would ever have thought that our Saviour did not mean himself to be the God of Israel, when he thus verbatim applies to himself his personal Character without any kind of restriction or explication ? Should any man hear a voice from an invisible Person seriously*

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pronouncing, *I am William the Conquerour*, (as *St. John* did this Voice from *Christ*, *I am the first and the last*) would he not presently conclude either that *this* Person was the Ghost of that victorious Prince, or that *that* Voice was a design'd delusion? Since therefore our Saviour declares that he is *the first and the last*, which is the essential Character by which *Jehovah the King of Israel* describes himself, and doth no where intimate a different sense of this Character as applied to himself, from what it signified as applied to the *Jehovah*, it necessarily follows, that either he meant not sincerely, or that himself and that *Jehovah the King of Israel* were the same Person. And accordingly, *Zach. 9. 9.* which all agree is a Prophecy of our Saviour, he is expressly called the King of Israel, *Rejoyce greatly, O Daughter of Sion, shout O Daughter of Jerusalem, behold thy King cometh unto thee*; the most natural sense of which Phrase *thy King*, is, he that is now thy King, not he that is hereafter to be so; and if then when this Prophecy was delivered, he was King of the Daughter of Zion, or People of Israel, to be sure he was always so; and therefore the Prophet *Malachi* calls the Temple which was the Palace of the divine King of Israel, the Temple of *Christ*, *Mal. 3. 1.* *Behold I will send my Messenger, i. e. John Baptist, and he shall prepare my way before me, and the Lord whom ye seek shall suddenly come to his Temple, even the Angel of the Covenant whom ye delight in, behold he shall come, saith the Lord of Hosts, from whence I infer, first, that this Lord of Hosts, which is the ordinary stile of the God of Israel, was Christ, whose Messenger and*
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fore-runner *John Baptist* was, vide *Luke* 1. 76. And secondly, That the *Temple*, which was the abode of this Lord of Hosts, was the Temple of *Christ*; the Lord whom ye seek shall suddenly come to his Temple; which cannot be meant of God the Father, because in the next words he is called the *Angel of the Covenant*; which all agree is *Christ*; if then the Temple of *Jerusalem* was the Temple of *Christ*, and he was that Lord of Hosts that dwelt in it, it necessarily follows, that he was that divine King of *Israel* who under God the Father governed the *Jewish Church*. And now having proved at large this fourth Proposition, which is the principal Hinge upon which the whole Argument turns, I proceed,

Fifthly, That after his coming into the World he still retained this his Right and Title of King of *Israel* in particular, till they finally rejected him, and Apostatized from that Covenant on which his Kingdom is founded. For he did not at all divest himself by his Incarnation, of that Royal Authority he was vested with as he was the *Eternal Word*, and Son of God, hereafter to be incarnate. For this his Royal Authority, as I shewed before, is necessarily implied in his Mediatorship of the New Covenant, of which, as I have also shewed, he was always Mediator without any discontinuance or interruption. So long therefore as the New Covenant continued in force with the *Jews* in particular, so long he was their Mediatorial King in particular, under God the Father. Now it is certain that the New Covenant continued in force with them so long as they continued to be the Church of God, because
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it was the New Covenant that *made* them so; and 'tis certain they continued the Church of God many years *after* the Incarnation of our Saviour, even till such time as by their *obstinate* rejecting of our Saviour, and *incurable* Apostasie from that Covenant which made them the Church and People of God, they had finally *incensed* him to *reject* them, to *break off* his Covenant relation to them, and utterly to *dispark* and *un-church* them. And therefore we find that for several years; both our Saviour and his Apostles continued in *close* Communion with the Jewish Church, frequented *their* Temple and Synagogues, and joyned with *them* in all the Solemnities of their Publick Worship; by which they owned them to be the *true* Church of God, and consequently to be *yet* in Covenant with him. Since therefore *they* continued in the New Covenant *after* Christ's Incarnation, Christ must also continue the *Mediator* of that Covenant to them, and consequently *their* Mediatorial King. And hence he is stiled, the *King of the Jews* in particular, after his Incarnation; for so the Wise-men in their enquiry after him, *Where is he that is born King of the Jews?* Matth. 2. 2. And that he was *born King of the Jews*, not meerly as he was descended from the Loins of *David*, but by a Title that he had *Antecedent* to his birth, *viz.* as he was the *Son of God*, hereafter to be Incarnate, is evident by that confession of *Nathanael*, John 1. 49. *Rabbi thou art the Son of God, thou art the King of Israel;* where his being the *King of Israel* is consequent to his being *the Son of God*; and so *John* 12. 13: they who attended him in his progress to *Jerusalem*

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salute him with a *Blessed is the King of Israel, that cometh in the name of the Lord*; which St. John makes the accomplishment of that fore-mentioned Phophecy, *Zach. 9. 9. Rejoyce greatly, O Daughter of Zion — behold thy King cometh unto thee sitting on an Ass's Colt*, Verse 14, 15 And this Title our Saviour assumes to himself in that good confession he made before Pontius Pilate, who asking him, *Art thou King of the Jews?* He answered him, *Sayest thou this of thy self, or did others tell it thee of me?* And when Pilate presses him for a more explicite answer, he tells him, *My Kingdom is not of this world*; as much as if he had said, I know the Jews, mine Enemies, have insinuated to thee, that by assuming to my self this Title of *King of the Jews*, I design to usurp the temporal Dominion of Cæsar thy Master; but let not that trouble thee, for though it is most certain that I am King of the Jews, yet my Kingship and Cæsar's are of a quite different nature, and do no way clash or interfere with one another; for whereas his Kingdom is temporal, mine is purely spiritual, and not of this world; and when Pilate intists farther, *Art thou a King then?* Jesus answers, *Thou sayest I am a King, i. e. thou sayest truly so, to this end was I born, and for this cause came I into the world, that I should bear witness to the truth*, John 18. 33, 34, 35, 36, 37.

And as he retained the Title of King of the Jews after his Incarnation, so we frequently find him exercising his Royal Authority among them. For in the first place, he not only authoritatively explained to them those old and eternal Laws of Morality which he delivered to them

from Mount Sinai, and *inforced* them with new *Sanctions* and *Motives*; but he also gave them two new Laws, *viz* that of *Baptism*, and that of the *Lord's Supper*, to be continued in force to the end of the world. Secondly, He erected a *perpetual* form of *Government* and *Discipline* in his Church, and gave Commission to his Apostles to *exercise* and *administer* it, and to derive down *their* Commission to all succeeding Generations. Thirdly, he *actually* forgave sins, *Matth.* 9. 2. compared with the sixth, where he doth not only pronounce to one that was sick of the Palsie, *Son, thy sins are forgiven thee*; but declares, that he did it by that *power* and *authority* which *he* had upon earth to *forgive* sins. All which being acts of *Regal* power, do sufficiently manifest, that even whilst he was upon Earth, he was vested with *Royal* Authority, and that by assuming our nature he did not divest himself of his ancient *Royalty*, but still continued *King of the Jews* so long as they continued a Church.

Sixthly, That though the *main body* of the People of *Israel* rejected Christ, and were thereupon rejected by him, yet there was a *Remnant* of them that *received* and *acknowledged* him for their rightful Lord and King. For so, as *St. Paul* observes, it is foretold of *Isaiab* concerning *Israel*, *Though the number of the Children of Israel be as the sand of the Sea, a remnant shall be saved*, *Rom.* 9. 27. and accordingly it proved in the event. For though the much greater part of the Jewish Nation *obstinately* persisted in their *Infidelity* and *Rebellion* against the blessed *Jesus* their King, notwithstanding all those *powerful* Arts and Methods

Methods he had used to *reclaim* and *save* them; yet there was a great number of them that *willingly* received, and *loyally* adhered to him. For not only the *Disciples* which he gathered whilst he was upon *Earth*, but also the first *Converts* after his Ascension into *Heaven*, were generally of the *Jewish* Nation, within which not only his own *Personal* Ministry was confined, but also the Ministry of his *Apostles* for some time after his Ascension. For so St. Paul and Barnabas tells the Jews, *That it was necessary the Word of God should first have been spoken to them*, Acts 13. 46. But this Proposition is so manifest from the whole Gospel, that I shall not need to insist any farther upon it.

Seventhly, Therefore that this *Remnant* still continued the same *individual* Church or Kingdom of Christ with the *former*, though very much *reformed* and *improved*. For it still remained upon the same *basis* with the former, as having the self-same *Covenant* for its *Charter*, which is the *form* that *Identifies* all Societies, and, notwithstanding the perpetual *change* and *renovation* of their parts, still continues them the same *individual* Politick Bodies. Since therefore that *remnant* of Israel, who *believed* in Christ, continued still in the *same* *Covenant* with that whereupon the *old Jewish* Church was founded, it necessarily follows, that they were not a *new* or *distinct* Church, but still remained the same *individual* sacred Society with the *old*. So that they were the *unbelieving* Jews that *revolted* from their *old* Church, by *rejecting* the Mediator of that *Covenant* by which it was *formed* and

constituted; but as for the *believing* Jews, who *embraced* and *acknowledged* him, they still *continued* in it, and so remained the same continued Church, as being still *united* and *incorporated* by the *same* Charter.

But though it was the same continued body with the old Jewish Church, yet was it very much *reformed* and *improved* by our blessed Saviour. For, in the first place, whereas before it was extremely *corrupted* through the many *false* glosses and *superstitious* traditions of their Elders, and like an undrest Garden, was all over-grown with *Thorns* and *Weeds*, its Religion being almost *dwindled* away into *Ceremonies*, and outward *observances*, and *evaporated* into a dead *shew* and *formality*; our blessed Saviour repaired its *ruins* and *decays*, removed its *rubbish*, and reformed its *disorders*, and restored it to its primitive *beauty* and *purity*. For the great design of all his Sermons and Parables was to *explain* the *Laws* of it into their *Genuine* sense, and to *rescue* them from the *False* Glosses and Comments of the Scribes and Pharisees; to *reprehend* and *expose* its *hypocrisie* and *formality*, and to *refine* its Religion from all those *corrupt* and *beterogeneous* mixtures with which it was *dasht* and *sophisticated*. That *Remnant* of the Jews therefore who *believed* in Christ, and *submitted* to his Doctrine, when all the *rest* of them finally *rejected* him, were the same *individual* continued body with the Old Jewish Church, as *purified* and *reformed* from its *errors* and *corruptions*. For by *submitting* to our Saviour's *regulations* they did not commence into a *new* Church, but still continued the *same* body,
only

only with *this* difference, that whereas before it was *distempered* with sundry *corrupt* humours, now it was thoroughly *purged* and *recovered*.

And as our Saviour *restored* that Church to its *ancient* purity, so, secondly, he *advanced* and *improved* it to a far more *perfect* state than it was in, even under its *primitive* Constitution. It is true, as for the Religion of that Church, it was for *substance* the same with that which our Saviour and his Apostles taught; it proposed to them the same *Covenant*, and the same *Mediator*, and the very same *Doctrines*, and *Articles* concerning this Mediator, to create in them the same *belief*, and oblige them to the same *practice*, only with *this* difference, that whereas it proposed him to *their* belief as *hereafter* to be *incarnate* and *sacrificed*, to *rise*, and to *ascend* into Heaven; it proposes him to *ours* as *actually* incarnate and sacrificed, and as *actually* risen and ascended; but this is only a *circumstantial* difference, since that, as to all the purposes of his Mediation, his *future* Incarnation and Sacrifice, &c. had the same *virtue* and *influence* with his *actual*. But though as to the *main*, the ancient *Jewish* Religion was the same with *ours*, yet in respect of *clearness*, and *easiness*, and *amplitude*, there is a *vast* difference between them. For, first, as to *clearness*, it is evident that it was much more *darkly* and *obscurely* revealed to the ancient *Jews* than it is to *us*; for to *them* it was revealed only either in general Promises, out of which they were fain to argue and deduce *particulars*; or in *temporal* Promises, that carried a *mystical* sense with them, and *obscurely* implied the *spiritual* blessings which

the Gospel proposes ; or in dark *Types* and material *Figures* and *Emblems*, which were *Prophetic* *Pictures*, or, as the Apostle calls them, *shadows* of good things to come. For thus in that general Promise, *In thy Seed shall all the Nations of the Earth be blessed*, was included *Christ*, and all those particular blessings which we receive by and through him ; under those temporal promises of deliverance from their Enemies, and peaceable possession of *Canaan*, was couched their deliverance from *sin* and *hell*, and their eternal rest and happiness in *heaven* ; and under their legal Sacrifices, the all-sufficient Sacrifice of the blessed Mediator was exhibited and represented to them ; and in a word, under the High Priests offering the blood of the Sacrifice in the *Holy of Holies*, was intimated the Mediator's intercession for them in *Heaven*. Thus both the *Promises* and *Types* of the *Jewish Religion* were all of them *obscure Revelations* of *Christianity*, which is nothing but *Mystical Judaism*, or *Judaism* explained into its spiritual sense and meaning. And accordingly the Apostle makes a *Jew*, according to the spiritual sense of the *Jewish Religion*, to be the same with a *Christian* ; for he is not a *Jew*, saith he, *i. e.* in a spiritual sense, that is one outwardly, neither is that *Circumcision* which is outward in the flesh, but he is a *Jew* who is one inwardly, *i. e.* who is a *Jew* according to the inward and spiritual sense of *Judaism* ; and *Circumcision* is that of the heart, in the Spirit and not in the Letter, whose praise is not of men, but of God, Rom. 2. 28, 29. and if the spiritual *Jew* be a *Christian*, then the spiritual *Judaism* must be *Christianity*.

But

But though this *obscure* Revelation of Christianity was sufficient to enable men, that *sincerely* attended to it, to *grope* out their way to eternal happiness; yet it is impossible it should ever give them, without some *farther* Revelation, a *distinct* and *explicate* understanding of it. In general, they understand that there was a *rich* vein of spiritual *sense* running all through the *Letter* of their Law; that there were *glorious* Mysteries *wrapped up* within those *weak and beggarly Elements*, like *precious* Diamonds under a rough Coat. For so not only the Author to the *Hebrews*, but also *Philo* the Jew in his *Allegories of the Law*, and almost in all his other Writings, makes the *Rites and Ceremonies* of the Jewish Religion to be *Types and Figures* of *Divine and Moral* truths; and particularly the *High Priest* and his *Vestments* to be a figure of the *eternal Word* and his *perfections*. And as they understood this in general, so from sundry passages in the Book of the *Psalms*, it is apparent that the good Jews had a prospect beyond the *outside and letter* of their Law, even into the *Mystical sense and meaning* of it; and that through its dark *shadows* they saw a great deal of the *substance and reality* of the Gospel. Hence *David* observes in *Psal. 25. 14.* that *the secret, i. e. Mystery, of the Lord is with them that fear him, and he shall shew them his Covenant*; which implies that there was something of a *Cabala* of the *spiritual sense* of the Law among the *true Israelites*, by which they were instructed a great deal farther than the bare *Letter and outside* of it; especially considering that *Prayer of David, Psalm 119. 18. Open thou mine eyes*

eyes that I may behold wondrous things out of thy Law; which is a plain argument, that under the literal sense of that Law which was plain and obvious, and had nothing of depth and mystery, he saw a spiritual and mystical sense, in which some very wonderful truths were included. For if there had been no more in it than the literal meaning, it is not to be imagined he would have prayed as he doth, *Ver. 19. Hide not thy Commandments from me*; and *ver. 27. Make me to understand the way of thy Precepts, so shall I talk of thy wondrous works*; which plainly shews that there were mysteries couched under the Letter of the Law, which were both wonderful in themselves, and very difficult to be understood; and accordingly, *ver. 69.* he tells us, that he had seen an end of all perfections, but that God's Commandments were exceeding broad, which shews that he had discovered something in that Law beyond the literal sense of it (which was far from being exceeding broad) even a vast Mine of mystical sense, whose bottom he was not able to reach. Now this mystical sense, as hath been shewed, was Christianity, which under that dispensation of it was so overcast with clouds and darkness, that in all probability the most pious and inquisitive minds had but very imperfect and confused apprehensions of it.

But when our Saviour came into the World he unveiled the Jewish Religion, and decyphered all those mystical Characters wherein its spiritual sense was expressed; and what he had revealed before only in obscure generals, and mysterious Types, he now deliver'd to the world in plain and explicate Articles of Faith. And having unriddled
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all those *Types* and *Shadows*, and turned them *inside outwards*, and revealed their *hidden* sense to the world in *plain* and *naked* Propositions, he utterly *repealed* and *abrogated* them as things of no farther *use*; those sacred Truths which they *contained*, and darkly *intimated*, being *now* made *manifest*, and set forth to open view in a far more *clear* and *glorious* Light. For the proper *use* and *design* of those *Types* was to teach the Gospel; so the Apostle, *The Law was our School-master to bring us unto Christ*, Gal. 3. 24. but it is evident they were designed to teach it but *darkly* and *mysteriously*. For the *Jews* being bred among the *Egyptians*, who were wont to express their *divine* and *moral* Doctrines by *sensible* Images or Hieroglyphicks. God in compliance therewith (the *Jews* being infinitely fond of the manners of *Egypt*) thought it meet at first to express the Gospel to them in the same *typical* manner, *i. e.* to represent the whole *method* and *Oeconomy* of it in *visible* signs and figures, which he intended only for a *rude* draught of the Gospel, which he purposed *afterwards* to draw to the *life*, and express more *clearly* and *exactly*. When therefore our Saviour had *fully* revealed to the World the *sense* and *meaning* of those *Types*, and expressed what they did so *mysteriously* signify in *plain* and *clear* Propositions, they from thenceforth became altogether *useless*, and for that reason were *repealed*, and utterly *expunged* out of the *Rubrick* of divine Worship. So that now the Gospel which hitherto ran under ground in a *dark* and *mysterious* Channel, broke forth into a *visible* stream from underneath the surface of *Types* and

and *Shadows* which had hitherto *covered*, and in a great measure *concealed* it from the sight and view of the world. And therefore we need no longer *grope* after it among *Shadows* and *Umbrages*, as the good Jews were fain to do under the *Mosaick* Dispensation, those Doctrines of it which before were *all Mystery* and *overcast* with Types and Shadows, being now brought forth from behind the Curtain into *open view*, and presented *barefaced* to our understandings in a most plain, and *easy*, and *familiar* sense. Since therefore the *Types* of the Law, and *Jesus Christ* taught the *same* Religion, and only *he* taught more plainly and clearly what *they* taught more darkly and mysteriously, it hence necessarily follows, that those believing Jews who received and acknowledged Christ, espoused no new Religion, but still adhered to that good old Religion which the significant Rites and Ceremonies of their Law had all along preached to them; and that it was only the unbelieving Jews who rejected Christ's Doctrine, that were the true Apostates from the ancient Judaism, which preached and exhibited to them all those holy mysteries of which the Religion of our Saviour is composed; but as for those of them who believed in Jesus, they continued steadfast in the mystick and spiritual sense of their ancient Religion, and though they forsook their old School-master, the Law, under which they had been trained and educated, yet still they retained their old Lesson. For the Doctrine of Jesus was the standing Doctrine of the Legal Types, which they taught darkly and obscurely, but he must clearly and distinctly; and therefore though those

those *believing* Jews still continued in the same *Doctrine*, yet they had very good reason to change their *Teacher*, and from being the Disciples of the *Law* to become the Disciples of *Jesus*, under whose instruction they were sure to improve far *beyond* what they had hitherto done under their *old Master*. Since therefore Christianity is nothing but the ancient Judaism *explained* and *unriddled*, it hence necessarily follows, that the *believing* Jews, by *embracing* it, did not commence a *new Church* distinct from the *ancient Jewish* one, but were the *same Church*, still *continued* and *improved*; the *same Church*, because founded on the same *Religion*; but the *same Church improved*, because enlightened with a far more *distinct* and *explicite* knowledge of that *Religion*.

And as our Saviour did very much improve the Religion of the Jewish Church in respect of *clearness* and *perspicuity*, so he did also in respect of *easiness*. For besides those many *Rites* and *Ceremonies* which the *Law of Moses* peradded to it, as *Types* and *Shadows* of the Gospel, there were sundry *others* superadded to it by the same *Law*, partly in *conformity* to the more *innocent* Rites of the *Agyptians*, among whom the Jews were *educated*, and of whose Rites and Manners they were pertinaciously *fond*; and partly in *opposition* to their *Magical* and *Idolatrous* ones, *vid. Vol. I. p. 45, 46.* For the *Primitive Jewish Religion* was that which the Patriarchs and their Posterity professed and practised *before* the giving of the *Law*, and to which the *Ceremonial Law* was but a *superaddition*; but by reason of the
vast

vast number of Rites and Ceremonies which this Law contained (which yet considering their *state* and *temper* was very *necessary* for them) their Religion was rendered exceeding *cumbersome* and *grievous* to them; and therefore the Apostle justly calls it *a Yoke which neither they nor their forefathers were able to bear*, Acts 15. 10. But our Saviour when he came into the World, who was the *substance* and *accomplishment* of all those Ceremonial Types and Prophetick Pictures, unloaded it of all those *burthensome* appendages, and thereby restored it to that ancient *ease* and *liberty* in which it was, before that *yoke of bondage* was imposed on it: Nay, and not only so, but also render'd it more *easie* than ever, for whereas before the Law, it had annexed to it that *painful* Rite of *Circumcision*, which was the *Primitive* Seal of that Religion or Covenant, our blessed Saviour exchanged it for a much *gentler* and *easier*, viz. that of *Baptism*. For whereas *Circumcision* was not only an *infamous* Rite among the greatest part of the *Gentile* World, and upon that account unfit to be the *sign of initiation* into the Church of Christ, which was now to be *enlarged* and *propagated* through the World; but also a *bloody* and *painful* one, and upon that account more apt to affright men *from*, than to initiate them *into* his Church; *Baptism* was a Rite that both Jews and Gentiles *reverenced*, and that is very *easie* and *practicable* in its own nature. So that whereas the *ancient* Judaism was rendered a *yoke of bondage* (as the Apostle calls it, Gal. 5. 10.) thro' those *numerous* Rites and Ceremonies that were superinduced upon it, our Saviour *disbur-*
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thened it of them *all*, and thereby rendered it an *easie* yoke, as he himself calls it, *Matth. 11. 30*. Since therefore Christianity, for the *main*, is nothing but the ancient Judaism *released* from *bondage* of the Ceremonial Law, and *restored* to its Primitive *easiness* and *freedom*, it hence follows, that by *embracing* Christ and his Doctrine, the *believing* Jews did not turn to a *new* Religion, nor consequently constitute a *new* Church, but still continued in their *Old* Religion which our Saviour only *bettered* and *improved*, and rendered far more *easie* and *practicable*.

Thirdly and lastly, Our Saviour very much improved the Jewish Church and Religion in respect of the *extent* and *amplitude* of it. It is true, the Gentiles who *embraced* the Jewish Religion were always allowed *admission* into the Jewish Church. For so at first not only *Abraham* himself and his *Children*, but his *Servants* also were admitted into *Covenant* with God, and thereby made his *Church* and *People*. And in the Reigns of *David* and *Solomon*, as *Mr. Selden de Jure lib. 2. cap. 2.* observes, there were *vast* numbers of *Converts* to the Jewish Church out of all the *Neighbouring Nations*; and in *Abasuerus's* Reign, *many* of the *People* of the *Land* of *Media* and *Persia*, became *Jews*, *Ester 8. 17.* and afterwards in *Hyrcaus's* Reign the *whole* Nation of the *Idumeans* embraced the Jewish Religion; all which, and many more, as the *true* Children of *Abraham's* faith, were by *Circumcision* initiated into the *Covenant* God made with *him* and his *Posterity*, and thereby became *Co-members* with them of the same *Corporation*, and *Co-heirs* to the same *Promises*.

But

But though the *Gate* of the Jewish Church was never *shut* against the Gentiles, yet, as I shewed before, there were *sundry* of the Rites of that Church instituted on purpose to *divide* and *separate* the Jews from the Gentiles, to create a *distance* and mutual *strangeness* between them, that thereby the Jews might be *preserved* and *secured* from *mingling* with the Gentile *Idolaters*. Now by these *distinguishing* Rites, which begat an inveterate mutual *prejudice* between the Jews and Gentiles, the Jewish Church was very much *narrowed* and *contracted*. For in the first place these distinguishing Rites by prejudicing the *Jews* against the *Gentiles* restrained *them* from all *free* converse and communicating *with* them, and thereby from *propagating* their Religion *among* them; and secondly, by prejudicing the *Gentiles* against the *Jews*, they also prejudiced *them* against the Jewish Religion, and rendered their minds extremely *averse* to the entertainment of it. Thus as these Ceremonious *singularities* of the Jewish Church were to the *Jews* great *preservatives* against the *Idolatries* of the Gentiles, so to the *Gentiles* they were very great *hindrances* of their *conversion* to the Religion of the Jews. And therefore our Saviour, in order to his design of propagating *Christianity* among the *Gentiles*, which is the true Spirit and *Mystery* of *Judaism*, found it necessary to remove it from these *offensive* Rites, which lay as so many *stumbling blocks* in the way to the conversion of the Gentiles to it, and so by *pulling down this middle Wall* of partition between the Jews and Gentiles, and *abolishing this enmity of Ordinances* which created
such

such a vast *distance* between them, he *opened* and *prepared* the way to the conversion of the Gentiles, and took a most *prudent* and *effectual* course to *make peace* between them and the Jews, and to *reconcile them both into one body in the Cross*, and hereby to *extend* and *enlarge* the Church into an *universal Corporation*.

In short, therefore Christianity being nothing else but only Judaism *separated* from all those *Appendages* of it, which rendered it *obscure*, and *burthensom*, and *narrow*, it hence follows that that *Remnant* of Jews who *received* and *embraced* it, were so far from *renouncing* their *old Religion*, that they still *admitted*, and *professed*, and *adhered* to it under its greatest *advantages* and *improvements*; that they *renounced* nothing of it but only its comparative *defects*, and did only *admit* of these new *reformations* of it, by which our Saviour advanced it to its utmost *lustre* and *perfection*, and rendered it infinitely more *clear*, and *easie*, and *extensive*; and since it was their *old Religion* thus *reformed* and *improved* that they still *embraced* and *continued* in, upon their turning *Christians*, it necessarily follows, that they did not become a *new, distinct Church*, but were only a *continued succession* of the *old one*. And hence it is that Christians in the New Testament are sometimes called *Jews*, Rev. 2. 9. i. e. *reformed Jews*, or, which is the same, *true Christians*; and sometimes the *Israel of God*, Gal. 6. 16. and sometimes the *Children of Abraham*, Gal. 3. 7 and sometimes a *chosen generation*, a *Royal Priesthood*, an *holy Nation*, a *peculiar People*, which is the proper Character of the *Jews*, because by their *Faith* and

and Religion, which is nothing but the *true spiritual and mystick* Judaism, they were *Jews and Israelites, and the Children of Abraham*, though they were not *all* so according to the *Flesh*, as the Apostle distinguishes, 1 Cor. 10. 18. and hence also it is that the Christian Church is called the *new Jerusalem*, Rev. 3. 12. because it is nothing but the *old Jerusalem* or Jewish Church *renewed and enlarged*.

Eighthly and lastly, That to this *individual Church or Kingdom of Christ*, thus *reformed and improved*, was *superadded* all those *Gentiles* that were *afterwards* converted to Christianity. When the *main* body of the Jews had *rejected* our Saviour, his Kingdom was reduced to a very *narrow* compass, and consisted only of one *single* Congregation of Christians in *Jerusalem*, which, through the blessing of God upon the *indefatigable* industry of his *Apostles and Disciples*, was by degrees *spread and dilated* over all the World. For this *single* Congregation was the *Primitive root* out of which the vast *stock* of the *Catholick Church* *sprung*, which hath since *branch'd* forth itself into *particular Churches* to all the ends of the Earth; for it is of *this Church* that the Apostle speaks, *Acts* 2. 47. when he tells us, that *the Lord added to the Church daily such as should be saved*. So that all that were converted to the faith of Christ were but so many *additions* to this *Primitive Church*, so many *living stones* incorporated into this *spiritual building*, which by the industry of its *builders* did soon *encrease and multiply* into several other Congregations; and

and these Congregations, though they were *several*, yet were not *separate* or *independent*, but continued all of them *united* to the *first*, as *Homogeneous parts* growing out of the same *body*, or distinct *Apartments* superadded to the same *building*. So that the Christian Church *began* in one Congregation, and by degrees *enlarged* itself, like a *fruitful stock*, by *branching* forth itself into *other Congregations* in a continued *unity* with its *own body*, which, for the convenience of *Worship* and *Discipline*, were afterwards formed into *several* (though not *separate*) particular Churches under the conduct of their particular *Pastors* and *Governours*. And thus all the particular Churches that are now in the World are only so many *Lines* drawn from this *Primitive Centre*, and *united* in it; and it is upon this account particularly that they all of them constitute but *one* Catholick Church, because they all grew out of *one*, and so are but *comparts* of the same *body*, and *branches* of the same *root*, and are only that *one* Primitive Church *multiplied* into several Churches living in the same Catholick *Communion* and *Unity*. And accordingly the *Gentile Converts* are said to be *grafted* in the Jewish Church, which the Apostle calls the *good Olive tree* in *Rom. 11. 17, 18.* For if *some of the branches*, that is, the unbelieving Jews, be *broken off*, i. e. rejected from being any more the Church and People of God, and *thou being a wild Olive tree*, growing in the wild Common of the World without the Pale and Inclosure of God's Church, wert *grafted in among them*, i. e. incorporated with the believing Jews, and made a member of the body of their Church, and with

them partakeſt of the root and fatneſs of the Olive Tree, i. e. communicateſt with them in all the bleſſings of God's Promise to Abraham, which is the foundation of their Church, boaſt not againſt the branches, but if thou boaſt, conſider thou beareſt not the root, but the root thee, i. e. the Jewish Church grew not out of thee, but thou out of that; ſhe is no Branch of thee, but thou of her, as being ingrafted into her Stock, and added to her Communion. By which it is evident that the converted Gentiles were all but ſo many ſuperadditions to that Primitive Church of Jeruſalem, which was the only remainder of the ancient Jewish Church, and which from one ſingle Congregation did by degrees increaſe and multiply itſelf into an infinite number of particular Churches in Union with itſelf from one end of the World to the other.

And this, in ſhort, is the *Progreſs* of Chriſt's Kingdom, which from *Adam* to *Abraham* conſiſted of all ſuch as were *true Worſhippers* of God of whatſoever *Kindred* or *Nation*; from *Abraham* to *Jeſus Chriſt* principally of the *Jewiſh Nation*; and when the *greateſt* part of that Nation had *revolted* from Chriſt, and renounced their relation to him, his Kingdom extended no farther than to the *ſmall Remnant* of the *Jews* that *adhered* to him, who made up but one *ſingle Congregation*, which Congregation, by the diligence of its *Ministers* and the bleſſing of God, *increaſed* and *propagated* from itſelf vaſt numbers of other Congregations, and theſe were formed into *particular Churches*, which like ſo many conquer'd *Provinces* were ſtill *united* to that *Primitive Kingdom*, till

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at last by a continued *accession* of new *Conquests* it was *spread* and *enlarged* into an *universal Empire*.

S E C T. VIII.

Of the Nature and Constitution of Christ's Kingdom.

THE *Kingdom* of Christ and the *Church* of Christ are *Phrases* of a *promiscuous* use in holy Scripture, and do import the same thing. Thus *Matt.* 16. 18, 19. *Thou art Peter, and upon this Rock will I build my Church, and I will give unto thee the Keys of the Kingdom of Heaven,* where the *Church* and the *Kingdom of Heaven* are the same thing. And thus to be *translated into the Kingdom of Christ*, *Col.* 1. 13. and *called to the Kingdom of Christ*, *1 Thess.* 2. 12. imports no more than to be made a *member* of the *Church* of Christ. And thus also by *the Kingdom*, *Matth.* 13. 38. by *the Kingdom of God*, *Matth.* 21. 31. by *the Kingdom of Heaven*, *Matth.* 11. 12. and by *the Kingdom of Christ*, *Rev.* 11. 15. no other thing can be intended but only the *Church* of Christ.

I confess the *Kingdom* of Christ taken in the largest sense extends a great deal farther than the *Church* of Christ. For under God the Father he is *universal Lord* and *King* of the *World*, his *Kingly power* being upon his *Ascension* into *Heaven* extended, as was shewn before, to the utmost limits of the *Universe*. For so he himself tells us by way of *Anticipation*, that God hath

given him power over all flesh, John 17. 2. i. e. over all Mankind. For his Regal power extends as far as his power of judging, which is one of the principal Acts of his Regality, and his power of judging is over all Mankind; and so we are assured that God hath appointed a day in which he will judge the World by the Man Christ Jesus, Acts 17. 31. and that Christ is ordained of God to be the Judge of quick and dead, Acts 10. 42. and not only so, but that when he shall sit down upon the throne of his glory, all Nations shall be gathered before him, Matth. 25. 31, 32. Since therefore by the right of his Royalty he shall judge all Nations, it necessarily follows, that all Nations are under his Empire and Dominion; accordingly the Apostle tells us, that God hath set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be head over all things to the Church, Eph. 1. 20, 21, 22. So that the Kingdom of Christ in a large sense extends to all Nations in the World, even to the Heathens and Infidels that never heard of his name, and upon this account he is stiled, *The blessed and only Potentate, the King of Kings, and Lord of Lords*, 1 Tim. 6. 15. and so also Rev. 17. 14

But the Church is more peculiarly his Kingdom, as consisting of that part of the World which owns and acknowledges his Authority, makes a visible profession of fealty to him, and submission to his Laws and Regulations. As for the other parts
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of the World, they are all of *right* his *Subjects*, by virtue of that *Universal Regal Authority* where-with the most High God and Father of all things hath *invested* him, but *de facto* they are *Slaves* to the *Prince of darkness*, all whose *Dominions* in this World are nothing but *usurpations* on the *Kingdom* of Christ. But the *Church* is that part of the World that hath *thrown off* the yoke of this *Usurper*, and by a *solemn* profession *surrendered up* itself to the *Authority* of Christ its *rightful* Lord and *Sovereign*; and hence the Members of the Church are said to be *translated out of the Kingdom of darkness into the Kingdom of our Lord and Saviour Jesus Christ*, Col 1. 13.

The *Church* therefore being more *peculiarly* Christ's Kingdom, as being that part of the world which is actually subjected to him, and under his Government, I shall, with as much brevity as the Argument will admit, inquire into the *nature* and *constitution* of it. In general therefore the *Church* or *Kingdom* of Christ may be thus defined: It is the *one universal Society* of all *Christian People* incorporated by the *New Covenant* in *Baptism* under *Jesus Christ* its *supreme head*, and distributed under *lawful Governours* and *Pastors* into particular *Churches* holding *Communion* with each other in all the *Essentials* of *Christian Faith*, and *Worship*, and *Discipline*. For our better understanding of which definition, it will be necessary to explain the several parts of it.

First, Therefore it is the *one universal Society* of all *Christian People*.

Secondly, Of all *Christian People* incorporated by the *New Covenant*.

Thirdly, Of all Christian People incorporated by the New Covenant *in Baptism*.

Fourthly, Of all Christian People incorporated *under Jesus Christ, its supreme Head and Governour*.

Fifthly, It is a Society of all Christian People, *distributed into particular Churches*.

Sixthly, It is distributed into particular Churches *under lawful Pastors and Governours*.

Seventhly, It is distributed into particular Churches *holding Communion with each other*.

Eighthly, The Communion which these particular Churches hold with each other, is

First, In all the *Essentials* of Christian Faith ; and

Secondly, In all the *Essentials* of Christian Worship.

Thirdly, In all the *Essentials* of Christian Discipline.

First, The Church or Kingdom of Christ is one *universal Society* consisting of all Christian People, who, as was shewn before, were at first comprised in one *single Congregation* at Jerusalem, and then this single Congregation was the *whole Church* or Kingdom of Christ, which by the continual accession of new Converts, *increased and multiplied* by degrees, till at length it was spread over the whole Earth. So that the Christian Society as it is now enlarged, is nothing but that *Primitive Church diffused and dilated*. For it was not diffused into *separate and independent Societies*, but into *similar parts and members of the same Society* ; and therefore as a Man is one and the same Person when he is full grown, as he was when he

he was an *Infant* but of a *span long*, because his growth consists not in an addition of other persons to him, but only of other parts of the same person ; so the *Church* of *Christ* is the same individual Church now, since it is grown to this vast bulk and proportion, that it was in its infant state, when it extended no farther than one single Congregation, because it grew not into other divided Churches, but only in other distinct parts of the same Church ; and therefore since its growth consisted only in new accessions of similar parts to the same body, it must be as much one Body or Society now, as it was at first, when it was but one single Congregation. For this Congregation was the root out of which the Catholick Church sprang, or, as our Saviour phrases it, the grain of mustard-seed, which, though a very small seed, shot up into a mighty tree, in whose far-spread branches the Birds of the Air came and lodged ; and therefore as the stock and branches grow up from the root in a continued Union with it, and all together make but one Tree, so all the Christian People in the World sprang out of this single Congregation, and as they sprang were still incorporated and united to it, so as that all together they make but one Church. And this is that which in our Creed is called the *Holy Catholick* or universal Church, For so the Apostle tells us, that there is but one Body, or Church, as well as one Spirit, one Lord, one Faith, and one Baptism, Ephes. 4. 5, 6. and our Saviour tells us, Other sheep have I, meaning the Gentiles, which are not of this fold, meaning the Jewish Church, and they shall hear my voice, and there shall be one fold

and one shepherd, John 10. 16. For so the Gentiles, added to the Christian Jewish Church, are said of twain to make one new man, Eph. 2. 13. and both together are compared to a building fully framed together, growing into an holy Temple in the Lord, Ibid. ver. 21. And indeed since all Christians do enjoy in common, and without any distinction the same privileges and immunities, they must of necessity be all of the same Community. For it is by their peculiar Faith, and Laws, and Rights of Worship, and Promises, and Privileges that the Christian Society is distinguished from the rest of the World; and therefore since these peculiarities are, by the very institution of Christian Society, made common to all Christian People, it is nonsense to suppose them distinguished by that institution into separate and independent Communities. For how can they be separate Societies which have nothing to separate and distinguish them, but enjoy all things in common with one another.

Secondly, The Church is one universal Society of all Christian People incorporated by the New Covenant: For this is that which distinguishes regular Societies from confused Multitudes, that whereas the latter are only locally united, so that as soon as ever their parts are dispersed into distant places they cease to be, and are utterly dissolved; the former are united by Laws and mutual Speculations, which are the Political Nerves and Arteries, by which their several parts, how remote and distant soever, are united to one another. Even as is in our City Companies, which are not only united while their Members

are

are met together in their *Common-Halls*, but do also *continue united* after they are *dispersed* abroad to their several homes, because that which unites them is not their being together in the same *place*, but their being obliged together under the same *Laws* and *Stipulations*, and communicating with one another in the *duties* and *privileges* of one and the same *Charter*; by reason whereof, though they suffer a *continual* defluence of *old*, and access of *new* parts, yet still they remain the same Societies, (even like *natural* bodies that are under a *perpetual* flux of parts) because they still retain the same *Laws* and *Charters* which are the *statique Principles* or *Forms* that *individueate* them, and keep them still the same. And thus it is with the *Church*, which partakes of the *common* Nature of all other *formed* and *regular* Societies. For hence in Scripture it is called a *Kingdom*, a *City*, or *Commonwealth*, and compared to a *natural Organized Body*, to denote that it is a *regular Society*, all whose parts are *united* together by legal *Bonds* and *Ligaments*. Now the legal Bond which *unites* the Church, and renders all its Members *one* regular Corporation, is the *New Covenant*, by which all Christian People are in *one* body obliged to all the *duties* it requires, and *entitled* to all the *Privileges* it proposes, and by being all *engaged* together in this one *Covenant*, whereby they are all *concerned* together in the same common *duties* and *priviledges*, they are all *incorporate* together into the same *Community*. And thus it was that the *Jewish* People were all *united* into *one* Church, by their being all *confe-derated* as one party in one and the same *Covenant*,
whereby

whereby they *all* engaged themselves, as *one* body, to be God's People, and God engaged himself to them, as to *one* body, to be *their* God; which in *Deut.* 26. 17, 18. is thus expressed, *Thou hast avouched this day the Lord to be thy God, and to walk in his ways, and to keep his Statutes, and his Commandments, and the Lord hath avouched thee this day to be his peculiar People as he hath promised thee.* This therefore was that which united them into one Religious Society, that they were all confederated with God in one and the same Covenant. For thus saith God, *I entered into Covenant with thee and thou becamest mine,* *Ezek.* 16. 8. and hence God is said to be married to that People, *Jer.* 13. 4. and to be their *Husband*, *Isa.* 54. 5. because by the Covenant, which like a *matrimonial* engagement was transacted between God and them, they were all united into one Spouse, and contracted to one *Husband*. And in the same sense the *Christian Church* is called the *Bride* and the *Spouse* of Christ, *vid. Rev.* 22. 17. and Christ is called her *Husband*, *2 Cor.* 11. 2. because we by contracting our selves to him in one and the same Covenant, do all become one Party, and are incorporate together into one Spouse, and he by contracting himself to us in one and the same Counterpart, unites us in one common *Husband*, and endows us in common with all his spiritual Goods and Blessings. So that by the *New Covenant*, which is the *Nuptial Contract* between Christ and Christians, and in which we are said to be married to Christ, *Rom.* 7. 7. we are not only united to one head and Husband, but are also incorporated in one body and Spouse. And accordingly,

as the *Jews* by vertue of *their* Covenant with God, were separated from all Nations, and united together into a *distinct* body, upon which account they are called God's *peculiar Treasure*, a *Kingdom of Priests*, and an *holy Nation*, *Exod.* 19. 5, 6. so we *Christians* by vertue of our Covenant with God in *Christ* are separated from all other Societies, and made a *distinct* Corporation from the *World*; upon which account we are also called a *chosen Generation*, a *Royal Priesthood*, and a *holy Nation*, and a *peculiar People*, *1 Pet.* 2. 9.

Thirdly, The Church or Kingdom of *Christ* is the universal Society of all *Christian People* incorporated by the new Covenant in *Baptism*. For so in *humane* Contracts it hath been thought meet even by the *unanimous* Consent of all prudent Law-givers, that the *mutual* engagements of the contracting Parties should not be legally *Pleadable*, till they have been first mutually *sealed*, and solemnly *confirmed* before *Witness*. And accordingly God, who is wont to proceed with men in *humane* Methods, hath always thought meet to *strike* and *ratifie* his Covenants with them by some visible *Sign*, or *Solemnity*. For thus he struck his Covenant with the *Jews* in that visible solemnity of *Circumcision*, which was the *Sign* by which God and that people *sealed* and *consigned* to each other their *respective* parts of that Covenant, by which he stipulated to be *their* God and *they* to be his People. And till such time as this *outward* sign was *transacted* between God and them, the Covenant it *sealed* was not in force so as to oblige either Party, or give them a *mutual* claim in one another. And hence it

is called *God's Covenant in their flesh for an everlasting Covenant*, and they who refused to admit *this sign*, unless it were under some great *necessity* (in which case God accepted the sincere *desire* for the deed) were to be cut off from that People, i. e. to be treated as *Aliens* from that Church, and that because they had *broken or rejected God's Covenant*, i. e. by *refusing that sign* which was the *Seal and Ratification* of it, *Gen. 17. 13, 14.*

But this *bloody sign*, as was shewn before, being not so *commodious* for the state of the *Christian Church*, which was to be diffused over all the *World*, our Saviour *abolished* it, and in its room *introduced* the sign of *Baptism*, which was before *used* by the *Jews* for the *initiation* of their *Females* and *Profelytes*, and which was much more *acceptable* to the *Gentiles*, as not being at all *offensive* to them (as *Circumcision* was) it being one of their *own Religious Ceremonies*, and much less *painful* in its own nature. But though this was of a quite *different* nature from *Circumcision*, yet it was instituted by our Saviour to *supply its room*, and to *serve* its religious *Ends and Purposes*, viz. to *transact*, and *seal*, and *ratify* the *New Covenant* between God and us. For in *Baptism* the Party *baptized* makes a solemn *Vow and Profession*, by *himself* or his *Sponsor*, of *Fidelity and Allegiance* to God through *Jesus Christ*; and hence *Baptism* is called the answer or promise of a *good Conscience*, 1 *Pet. 3. 21.* For in the *Apostolick Age*, as *Origen* tells us, in *Num. Homil. 5.* there were certain *questions* proposed by the *Minister* to the Person to be *Baptized*, which *St. Cyprian* calls *Interrogatio Baptismi*, the *Interrogation* of

of Baptism; Now the Questions proposed were first, Ἀποτάσῃ τῷ Σατανᾷ, *Wilt thou renounce the Devil?* To which the Party answered, Ἀποτάσσομαι, *I do renounce*; then he was asked again, Συντάσῃ τῷ Χριστῷ, *Dost thou consent to resign thy self to Christ?* To which he answered, Συντάσσομαι, *I do consent*; and this answer or promise being made with a sincere Intention, was that in all Probability which the Apostle here calls the answer of a good Conscience, and if so, it is certain that these words do imply our formal Covenanting with God in Baptism. Of the Truth of which we have a large account in Rom. 6. 3, 4, 5. *Know ye not that so many as were baptized into Jesus Christ were baptized into his death, therefore we are buried with him by Baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, for if we have been planted together into the likeness of his Death, we shall be also into the likeness of his Resurrection; where it is plain that those Phrases, buried with Christ, and risen with Christ, are only the sense and signification of that Eastern Custom in Baptism, viz. of Plunging the Baptized Person under water, and raising him up again, which being Sacramental actions must be supposed to have a peculiar import and significancy, and the significancy of them, the Apostle here plainly tells us, wholly refers to the Death, and Burial, and Resurrection of Christ; and therefore the plunging under water must necessarily refer to Christ's death and burial, and the raising up again, to his Resurrection. The true import therefore of these baptismal actions*
must

must be, First, a *solemn* profession of our *belief*, that as we are *buried* under water and *raised* up again, so Christ *died*, and was *buried*, and *raised* up from the dead, which being the *principal* Articles of Christianity, do include all the rest. Secondly, They also import a *solemn engagement* of the Party *baptised* to *die to*, and endeavour utterly to extinguish all his *sinful* lusts and affections, even as Christ *died* and was *buried*, and to rise from the *spiritual* death of *sin* into *newness* of *life*, even as Christ *rose* from his *natural* death to live for ever. Since therefore in their Baptism they did by the same Actions signify their *belief* of the *Death*, and *Burial*, and *Resurrection* of Christ, together with their own *resolution* of *dying* to *sin*, and *rising* to *righteousness*, they might very well be said to *die with Christ* in those actions, to be *buried with Christ*, and to *rise with Christ*, since what is *represented* as done together, is *representatively* done together, and it is usual in Sacraments to call the representing *signs* by the names of the *things* which they represent. For so the *Paschal Lamb* is called the *Passover*, and the *Bread* and *Wine* in the Lord's Supper the *Body* and *Blood* of Christ; and for the same reason the *plunging* under water and *raising* up again in Baptism is here called *dying with Christ*, and *rising with Christ*, because in the same actions Christ's *natural* Death and Resurrection and our *spiritual* Death and Resurrection are *represented* together. The meaning therefore of the above-cited passage is plainly this, "You cannot be ignorant that when you were baptised into Jesus Christ you made a solemn Pro-

" fession

" fession, that you would conform your selves to
 " his Death in dying to sin even as he died for it,
 " so that in your baptismal immersion you were
 " representatively buried with him, that so as
 " Christ was raised from the dead, so you in con-
 " formity thereto, might live a new regenerate
 " life; for if we conform to Death in dying
 " to sin, as we promised to do in our immersion,
 " we shall be sure to conform to his Resurrection
 " also in living to righteousness, as we promised
 " to do in the rising out of the water again. By
 which it is evident that Baptism is on our part
 a solemn *engagement* of our selves to perform the
conditions of the New Covenant. And indeed
 the very Phrase *Baptized into Jesus Christ* can im-
 port no less than a solemn *resignation* of our selves
 to Christ in Baptism. For so the Phrase *Bapti-
 zed into Moses*, 1 Cor. 10. 2. plainly denotes the
Jews giving up themselves to him, to be governed
 by him, as the *Minister* of God. And according-
 ly the Apostle tells us, that *so many as have been
 Baptized into Christ have put on Christ*, Gal. 3. 27.
 and *putting on Christ* is opposed by the Apo-
 stle to *making no provision for the flesh to fulfil
 the lusts thereof*, Rom. 13. 14. and therefore must
 necessarily denote an *engagement* of our selves
 to a *strict* observance of the *Laws* of Christian
 purity; or, which is the same thing, a *promise* or
stipulation on our part, of *universal* obedience
 to his Laws. By all which it is evident that
 in this solemnity of Baptism we put our selves
under Christ, as our *Head*, and *Covenant* with
 him to be ruled by him in our *Faith* and *Man-
 ners*.

And as in this Ceremony of Initiation *we* strike Covenant with *him*, so doth he with *us*. For in this sacred Action the *Minister* is the *authorized Proxy* of Jesus Christ, and therefore his giving the holy *Sign* is Christ's *own* Action, and doth to all intents and purposes as much oblige him, as if he did it in his own Person. For since Christ is not upon *Earth*, and so cannot *transact* the New Covenant with us in his own Person, it is necessary he should do it by Authorized Proxies, *impowered* by himself to do it in *his Name*; which Proxies being thus Authorized by him, do as *effectually* oblige *him* by those *federal* Rites which they perform in *his Name*, as if he *himself* had performed them in his own Person. For he doth what *they* do by *his* Authority, and is as *effectually* obliged by what he doth by them *mediately*, as by what he doth by himself *immediately*. For thus his Commission runs, by which he Authorized them and their *Successors* to the end of the World, *Go teach all Nations, baptizing them in the name of the Father, Son, and Holy Ghost*; where that Phrase, *in the Name*, plainly imports (as it generally doth in other places of Scripture) *by the Authority*. So that by this Commission, Christ's Ministers are *authorized* and *constituted* the *legal* Proxies of the *holy Trinity*, in the *stead* of those blessed Persons to *seal* the New Covenant with the *Baptismal sign* to those whom they baptize, and thereby *legally* to oblige the *Father, Son, and Holy Ghost* to perform the *Promises* of it to all those baptized Persons who perform the *conditions* of it. For that the *Baptismal sign* is a *legal* engagement upon God as well

well as *us* to perform the New Covenant, is evident from *Mark* 16. 16. *He that believes and is baptized shall be saved*; where it is evident, that *Baptism* as well as *Faith* doth confer a right to Salvation; and therefore since *Faith* confers it only as it is the *Condition* of the Covenant, *Baptism* must confer it as it is the *Seal* of the Covenant. And accordingly *St. Peter* exhorts his Converts *to repent and be baptized for the remission of sins, and ye shall receive the gift of the Holy Ghost*; from whence it is evident, that *Baptism* as well as *Repentance* has a great influence on our *remission of sins* and our *communication of the Holy Ghost*. Since therefore *Faith* and *Repentance* are the whole condition of the *promise* of remission, and of the *Holy Ghost*, it necessarily follows, that *Baptism* doth not influence it as it is the *Condition*, but as it is the *Seal* of the *Promise*. And so also in *Baptism* we are said to *wash away our sins*, i. e. the *guilt* of them, *Acts* 22. 16. because the sign of *Baptism* seals to us on *God's* part the *Promise of Forgiveness*. By all which it is evident, that *Baptism* is a *federal Rite* in which *God* and *we* do seal and ratify to one another each other's part of the New Covenant; and it is this sealing that makes the Covenant obliging to both Parties, and gives to each a legal *Claim* and *Title* to each other's *promise* and *engagement*; to *God* it gives a legal *Title* to all that *duty* which *we* promise, and to *us* it gives a legal *Title* to all those *blessings* which *God* promises. So that till such time as we are *Baptized*, the *New Covenant* is not struck between *God* and *us*, nor have we any *right* or *title* to any of the *blessings* promised in it. And

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though we should *perform* all that *duty* which the Covenant *requires*, yet this will not at all *intitle* us to the *blessings* it promises. For he who engages to walk a *Mile* for me upon my *promise* to give him a *thousand pounds*, hath, upon his *performance*, a just *claim* and *title* to the *whole Sum* ; whereas he that walks *ten Miles* for me *without* any such *promise*, hath a *right* to no *more* than what in *strict* justice he *deserves*. And therefore since what God *promises* in the New Covenant infinitely *exceeds* the *merit* of what he *requires*, our *performance* of what he *requires*, doth not at all *oblige* him to *bestow* the *blessings* of his *promise* on us, unless we perform it upon a *Covenant-engagement* ; and therefore till this engagement is *made* and *sealed* in our *Baptism*, we can have no *promise* to rely upon ; and though we should never so heartily endeavour to *repent*, we cannot *claim* the divine *Grace* and *Assistance*, and though we should *actually* repent, we can plead no *title* to *remission* of *sins*, and though we should *persevere* in *well doing* to the end, we cannot *challenge* *Eternal Life*. And since our Endeavours do not *merit* God's *grace*, nor our repentance his *Pardon*, nor our Perseverance *Eternal Life*, he is no more *obliged* to bestow these blessings on us by his *Justice*, than he is by his *Promise*. So that in *this* state all we have to rely upon, is the *hope* of an extraordinary *Mercy* ; that God will do for us that which he never *promised*, and *bestow* upon us that which he is not *obliged* to. But when once we have struck *Covenant* with him in *Baptism*, we have him fast *obliged* to us to perform *his* part of the *Covenant*, whenever

we perform ours; and our being thus tied together as one Party in one and the same Covenant by this federal Rite of Baptism, is that which makes us one Catholick Church or Community. For our admission into this New Covenant, which is the Churches Charter, is our admission into the Church itself; and it is by being intituled to all the blessings that belong to Christians in common, by virtue of the New Covenant, that we become Members of the Christian Community. And hence we are said to be Baptized into the Body or Church of Christ, 1 Cor. 12. 13. because Baptism, which is our admission into the Christian Covenant, is only in other words our admission into the Christian Church, which is nothing but the Body of Christian People joined and confederated by the New Covenant.

Fourthly, The Church or Kingdom of Christ is one universal Society of all Christian People incorporated by the New Covenant in Baptism under *Jesus Christ its supreme head*. And it is this also that makes all Christian People one *Body and Society*, because they are all united under one and the same supreme *Head and Governour*. For as *several* neighbouring Congregations are called in Scripture *one Church*, as I shall shew hereafter, because they were all under the Government of *one and the same Bishop*; so all the Churches under all the Bishops in the World, are in Scripture called *one Church*, because they are all under *one Governour*, even *Jesus Christ the supreme Bishop of our Souls*: And accordingly the Apostle tells us, that as there is but *one body, i. e. one Church*, so there is but *one Lord or supreme Go-*

vernour of that Church, *Eph. 4. 4, 5.* and in *Col. 1. 18.* he tells us, that *Christ is the head of this body the Church*; and again, *Eph. 5. 23.* that *the Husband is the head of the Wife, even as Christ is the head of the Church.* For Christ being Mediator of the Covenant, by which we are incorporated into a Religious Society, it must be under *him*, as our immediate Head and Governour, that we are incorporate by it; because as he is Mediator of it for God, his Office is to govern us *for and under* God, according to the terms and conditions of it.

Fifthly, The Church or Kingdom of Christ is *one universal Society* of all Christian People [distributed into particular Churches] which distribution is made for the *convenience* of divine Worship; for the Catholick Church being a vast Body composed of *infinite parts* which are separated from each other by vast distances of place, it is impossible for it to celebrate the Offices of Divine Worship in any *one Assembly or Congregation.* At first indeed the *whole Catholick Church* was only a *single Congregation*; but this in a little time encreased and multiplied so fast, that they could no longer exercise the Publick Worship of God together in *one place or Assembly*; and therefore the first distribution of it was into several Congregations, which in Scripture are called by the name of *Churches*, as being similiar parts of the Catholick Church, even as *every breath* of Air is called *Air*, and *every drop* of Water, *Water.* For thus those Believers who were wont to assemble in any *one particular* house to worship God together, are frequently called *Churches*; as for instances,

stances, *the Church in the house of Priscilla and Aquilla*, Rom. 16. 5. *The Church in the house of Nymphas*, 1 Cor. 16. 5. *The Church in the house of Philemon*, Col. 4. 15. In which houses in all probability there was an *upper Room* consecrated and set apart according to the Custom of the Jews for Divine Worship, in which *upper Rooms*, not only the Believers of the *Family*, but several other *neighbouring* Christians were wont to assemble for the publick exercise of Divine Worship. And so wherever the Scripture speaks of several Churches in the same Country; as for instances, *the Churches of Judea*, Gal. 1. 22. *of Samaria and Galilee*, Acts 9. 31. it is evident, that by these Churches no more is meant but only the *several Congregations* of Believers in those several Churches.

But these Congregations growing numerous, there was a *second distribution* made of them, by which many of those *Congregations neighbouring* upon one another, were collected into *one body*, under *one Head* or *Bishop*, who was the *common Guide* and *Pastor* of all the Members, whether Lay or Clergy, appertaining to them. And these Collections of several Congregations under their several Bishops or Governours, are in Scripture also frequently called *Churches*; for thus for instance, the Church of *Corinth* contained in it several *Congregations*, and therefore though in the Dedication of his Epistle the Apostle calls it, *the Church of God*, in the singular number, *which is at Corinth*, 1 Cor. 1. 2. yet in the Epistle he enjoins, that *the women should keep silence in the Churches*, 1 Cor. 14. 34. which is a plain

Evidence, that in that Church there were several *Churches* or *Congregations*; and so also we read of the *Churches* of *Asia* and *Syria*, *Cilicia* and *Macedonia*, all which were large Countries; and did without doubt contain in them *several Congregations* of Christians; and thus we also read of the *Church* of *Jerusalem* in the singular number, and so of *Antioch*, *Ephesus*, &c. which Churches doubtless consisted of *several Congregations* in and about those populous Cities; which were all united into *one body* under the care and inspection of *one Bishop* or *Governour*.

Now as the *first distribution* of the Catholick Church into distinct *Congregations* was made for the *convenience of Worship*, it being impossible for the whole Church, when it began to increafe and enlarge itself, to celebrate the divine Offices by the Ministry of one and the same Pastor; so this *second distribution* of it into particular Churches, consisting of several *Congregations*, was made for the *convenience of Government and Discipline*; it being impossible for the whole Church to maintain its Order, Government and Discipline, under the single inspection of any *one Bishop* or *Governour*: But yet notwithstanding these distributions, the Churches *Unity* still remains; for as the Empire was but *one*, notwithstanding that for the convenience of Society and Government it was distributed into several Cities and Regions, and those into several Provinces, because they were all incorporated together under *one Civil Head*, the Emperour; so the Church is but *one*, though for the convenience of *Worship* and *Government* it be distributed into several

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Congregations, and those into several particular Churches or Episcopacies; because they are all incorporate under *one spiritual Head*, even Jesus Christ the supreme Bishop and Pastor of our Souls.

Sixthly, it is the *universal Society* of all Christian People distributed into particular Churches under *lawful Governours and Pastors*, and it is this indeed that constitutes them *distinct Churches*, viz. their being *joined and united* together under distinct Pastors and Governours: For thus a *single Congregation* is a *distinct Church*, because all the Members of it do locally *Communicate* together in all the Offices of Divine Worship administred to them by a *distinct Pastor*: and so also a *Collection of several Congregations* is a *distinct Church*, because they all participate together of the direction and conduct of a *distinct Governour*. For, as I shewed before, the reason of these Distributions of the Catholick Church first into single Congregations, was the *Convenience of Worship*, and then into several Collections of several Congregations was the *Convenience of Government*; and therefore since that which serves the convenience of *Worship* is the having *distinct Pastors* to administer it, and that which serves the convenience of *Government*, is the having *distinct Rules* to exercise it, it hence necessarily follows, that *that* which makes a Congregation a *distinct distribution* of the Catholick Church, must be its worshipping together under a *distinct Pastor*; and that which makes a Collection of Congregations a *distinct distribution* of the Catholick Church, must be its being united together under a *distinct Governour*; because without their

Pastor or their *Governour* they want the formal reason of their being distributed into *distinct Churches*. And indeed there is no Church whatsoever, whether it be a single Congregation or a Collection of Congregations, can act as a Church without a *Pastor* or *Gouverneur*. No Congregation can lawfully communicate in the publick Offices of *Divine Worship* without a lawful *Pastor* to administer it: no Collection of Congregations can lawfully exert an Act of *Church-Government* without having an authorized *Governour* to exercise it. For the Administration of all Church-Offices is committed, by our Saviour, into the hands of the Church-Officers; it is to them that he hath given *the Keys of the Kingdom of Heaven*, i.e. Authority to *admit*, or *exclude*, or *re-admit* men into the Communion of the Church: It is they alone whom he hath made the Keepers of the *Seals* of the New Covenant, viz. *Baptism* and the *Lord's Supper*; they alone who he hath authorized to *teach* the Gospel, to *bleſs* the People, and to *offer up* the Publick Prayers of Christian Assemblies. And these are the *proper* Acts of a Church, considered as a Church; so that without *Pastors* or *Governours* there is no Church can perform any of those acts that are *proper* to a Church: and therefore since all *Action* proceeds from the *Essence* of the *Agent*; *Pastors* and *Governours*, without which, Churches, as such, cannot act, must necessarily be *essential* to Churches: and hence the *Apostle* tells us, that the great purpose for which *Christ* ordained *Apostles*, *Prophets*, *Evangelists*, and *Pastors*, and *Teachers* was, *πρὸς ἑνότητα*, for the compacting or joining together the

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Saints as one body in Church-Communion and Society, *Eph.* 4. 11, 12. and hence also you find the Churches of *Asia* following the number of the *Angels* or *Rulers* of them, *Rev.* 1. 20. which plainly implies, that therefore they were seven distinct Churches, because they had seven distinct *Rulers* or *Bishops*; and therefore though the Ordination of Pastors and Bishops is not confined to the Ministry of any particular Church, but extends to the Ministry of the Church Catholick, for so *St. Paul*, *Whether Paul*, or *Apollos*, or *Cephas*, all are yours, and you are *Christ's*, that is, they are all Ministers of the Catholick Church in common, of which you are Members, and as such you have all a share in them, *1 Cor.* 3. 22, 23. yet it is the particular applications of this their general capacity to this or that particular number of Christians or Congregations of Christians that constitutes them particular Churches; and being first authorized Ministers of the Catholick Church they carry along with them into the particular Church they are sent to, all that Church-Authority and Power by which it acts and operates as a Church. So that without Pastors or Governours, particular Churches are nothing to so many Bodies without Souls, to animate and act them; and therefore as in natural Bodies the form that acts them doth also constitute their Kind and Species, so in these Ecclesiastical Bodies, the Pastors and Governours that move and act them as Churches, do also constitute them Churches. What these lawful Pastors and Governours are, I shall have occasion to discourse hereafter, when I come to treat of the Ministers of *Christ's*

Christ's Kingdom; it being sufficient at present to shew the *necessity* of them to the constituting particular Churches.

Seventhly, The Church is one *universal Society* of all Christian People distributed into particular Churches [holding Communion with each other] by holding Communion with each other, I mean, *owning* each other as parts of the same body, and *admitting* each others Member, as occasion serves, into *actual Communion* with them in all their Religious Offices. It is true, in the Primitive Churches there were sundry *prudential* Acts of Communion pass'd between them, such as their *formed* and *communicatory Letters*, by which the holy Bishops gave an account to each other of the *state* and *condition* of their respective Churches, and consulted each others *judgment* about them; but these were not at all *essential* to that Communion which they were obliged, as true Churches, to maintain with one another. All the Communion which they are obliged to, as they are *similar parts* and *distributions* of the Catholick Church, is, that they should not *divide* into separate Churches, so as to *exclude* each others Members from Communicating in each others Worship, whenever they have occasion to travel from one Church to another. For so long as there is no *Rupture* between distant Churches, no declared *disowning* of each other, no express *refusal* of any act of Communion to each others Members, they may be truly said to maintain all *necessary* Communion with each other. And that this Communion is *absolutely necessary* between all those particular Churches
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into which the Catholick Church is distributed will evidently appear from these four Considerations. First, that by *Baptism*, as was shewed before, all Christian People are made *Members* of the Catholick Church, and by being made *Members* of it they are all obliged to *Communi- cate with it*; For how can they *act* as *parts* of the whole, that hold no *Communication* with the whole? They who are *Members* of any Society have not only a *Right* to communicate in all the common *Benefits* of it, but also an *Obligation* to communicate in all common *Offices* of it; and therefore since by *Baptism* we are made *Members* of the *Catholick Church* or *Society of Christians*, we are thereby not only entituled to partake with it in all its *Privileges*, but also obliged to *join* with it in all its *Offices*. But then secondly, it is farther to be considered, that the Catholick Church being all *distributed* into particular Churches, we can no otherwise communicate with it, than by communicating with some *particular Church*; for how can we communicate with the *whole*, that is all distributed into *parts*, without communicating with some *part* of the *whole*? And since the *whole* is nothing but only a *Collection* of all the *parts*, what *Communion* can they hold with the *whole*, who hold no *Communion* with any *part* of it? So long therefore as there is any such thing as a *visible Catholick Church* upon Earth, we are obliged by our *Baptism*, unless *necessity* hinder us, to maintain a *visible Communion* with it; and so long as this Catholick Church is all distributed into so many *particular visible Churches*, we cannot visibly communicate with it, unless we com-
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municate with some *one* of those *particular* Churches. For how can we be in Communion with the *whole* body, when we are out of Communion with all the *parts*, unless we can find a body to communicate with, without all its parts, or some universal Church, without all particular Churches. But then thirdly, it is also to be considered, that as we cannot communicate with the *universal* Church without Communicating with some *particular* one, so neither do we Communicate with the *universal* Church by Communicating with any *particular* one, unless that Particular one be in *Communion* with the Church Universal. For if I cannot communicate with the *whole* without being in Communion with some *part* of the *whole*, it is impossible I should communicate with the *whole*, unless I communicate with some *part* that is in *Communion* with the *whole*. It is as possible for a Finger to *communicate* with a Body by being joined to an Arm that is *separated* from the body; as it is for a Christian to *Communicate* with the Church Catholick by being *joined* to a Church that is *separate* from the Church Catholick. But then fourthly and lastly, There is no particular Church can be in *Communion* with the Catholick, that *separates* itself from the Communion of any *particular* Church that is in Communion with the Catholick. For they who separate from *any part* of *any whole*, must necessarily separate from the *whole*, because the *whole* is nothing but *all the parts* together; and it is a contradiction to say, that they who are separated from *any one part* are yet united to *all*. How then is it possible for *any* Church to separate

rate itself from the Communion of *any other Church*, which is a *true part* of the Church Catholick, without separating itself from the Communion of the Church Catholick *itself*; since the Church Catholick is nothing but a *Collection* of *all true Churches*; and to be at the same time *united* to all true Churches, and separated from *one true Church*, is the same absurdity as to be *separated* from *all true Churches*, and yet *united* to *one*. In short, the Catholick Church is *one*, by the Communion of *all its parts*, and therefore they who break Communion with *any one part*, must necessarily disunite themselves from the *whole*. For when two Churches separate from one another, it must be, either because the one *requires* such *terms* of Communion as are *not Catholick*, or because the other *refuses* such as *are*. Now that Church which requires *sinful* or *uncatholick terms* of Communion, doth hereby exclude not only *one*, but *all parts* of the Catholick Church from its Communion, because they are all equally obliged not to *communicate* with *any Church* upon *sinful terms* of Communion, and that Church which *excludes* all parts of the Catholick Church from its Communion, must in so doing, *separate* itself from the Communion of the Catholick Church. And so on the other hand, that Church which *refuses* the Communion in any other Church upon *lawful* and *Catholick terms*, doth hereby *separate* itself from Communion of all parts of the Church Catholick, because it separates from a part that *is* in Communion with all the *parts* of it; for that Church which may be *lawfully* Communicated with, is in Communion with all other Churches

Churches that are in Communion with the Catholick Church ; and therefore that Church which *separates* from its Communion cannot be in the number of those Churches that are in Communion with the Catholick Church ; and how then can this separating Church be in the Communion of the Catholick Church, when it is *out* of the Communion of *any one* of those Churches of which the Catholick Church consists ? All those particular Churches therefore into which the Catholick Church is *distributed*, must be in Communion with each other, otherwise they are so far from being *distributions* of the Catholick Church, that they are only so many *Schisms* and *Divisions* from it. For if every Christian is *obliged* by his Baptism to *Communicate* with the Catholick Church ; and if he can no *otherwise* Communicate with it than by Communicating with some *particular* Church, which is in Communion with the Church Catholick ; and lastly, if no particular Church can be in Communion with the Church Catholick, which is not in Communion with *all* the Churches of which the Church Catholick consists ; then it is absolutely necessary that all those Churches into which the Church Catholick is distributed, should maintain a *Catholick Communion* with one another.

Eightly and lastly, The *Communion* which these particular Churches into which the Catholick Society of Christians is distributed, *hold* with each other is *threefold*: 1. In *all* the *Essentials* of *Christian Faith*: 2. In *all* the *Essentials* of *Christian Worship*. 3. In *all* the *Essentials* of *Christian Discipline*.

I. In all the *Essentials* of *Christian Faith*; By the *Essentials* of *Christian Faith*, I mean those *Doctrines*, the belief of which is necessary to the *very Being* of Christianity; for as in all *Arts* and *Sciences* there are some *first Principles* upon which the *whole Scheme* of their *Doctrines* depend, and the *denial* of which, like the removing the *foundations* of a building, *dissolves* and *ruins* the whole *structure*; so in Christianity there are some *Principles* so *fundamental* to it, as that the *removal* of them *shakes* the whole *Scheme* of it in pieces. Now the great *Fundamental*, as the *Apostle* tells us, is *Jesus Christ*, for *other foundation can no man lay, than that is laid, which is Jesus Christ*, 1 Cor. 3. 11. so that by *removing* the belief of *Jesus Christ* from the *Christian Religion*, we *necessarily* sink and dissolve the whole *structure*; and accordingly the *Apostle* pronounces those men *Apostates* from *Christianity* who *hold not the head*, which is *Jesus Christ*, Col. 2. 19. but yet the bare belief of *Jesus Christ*, or of this Proposition that *Christ came from God*, and *was his Messias and Anointed*, is not all that is *essential* to the *Christian Faith*, which includes not only his *Mission* from God, but also the *end* of his *Mission*, viz. to be a *Mediator* between God and Man. For *Christianity*, as it is distinguished from *Natural Religion*, is nothing but the Religion of the *Mediator*, as consisting wholly of the *Doctrine* of the *Mediator*, together with the *Duties* thence arising; so that whatsoever Proposition the *Mediatorship* of *Christ* necessarily and immediately implies, it is a *fundamental Article* of the *Christian Faith*, which no Man can deny, without *innovating* the

the whole Religion, and turning it into a quite *different* Doctrine from *true and real Christianity*. For this Proposition, that *Christ came from God to mediate between God and Man*, includes the whole Doctrine of the Gospel: and therefore whatsoever Proposition is so, either *necessarily included* in it, or so *inseparably conjoined* with it, as that the *denial* of it doth by necessary and immediate consequence *overthrow* the *Mediation* of our Saviour, it must be *essential* to the Christian Faith; and the more *necessary* Connection there is between any particular Doctrine, and this *all-comprehending* Doctrine of the Mediation, the more necessary and essential it is to the Christian Faith.

Now whosoever believes not, or at least denies any *Essential part* of the Christian Faith, is not a Christian, and that not only because he wants a part of that Faith which *denominates* Men Christians, but also because by disbelieving that part, he doth by necessary consequence *overthrow* the whole of Christianity, for so *Tertul. de Præscr. c. 37.* expressly asserts, *Si Hæretici sunt, Christiani esse non possunt, i. e.* they who are Hereticks, cannot be Christians; and hence it is that *Hereticks*, who are such as obstinately deny any *fundamental Article* of Christianity, are in Scripture ranked in the same Class with *Heathens and Infidels*; for all true Christians are required to *shun and avoid* them as *unclean persons*, the very touch of whose Conversation was enough to defile them, *Rom. 16. 17.* and the Governours of the Church are required to *anathematize* or exclude them from all Christian Communion;

nion, *Gal. 1. 8. to reject them, Tit. 3. 10. and withdraw themselves from them, 1 Tim. 6. 5.* that is, to treat them as *Heathens and Infidels*, who have no right or title to Christian Communion; and if *Heretical persons* are to be thus treated, then much more are *Heretical Churches*, and if every *single Heretick* be condemned of himself, as the Apostle affirms, *Tit. 3. 11. i. e. excommunicated by his own Sentence or Doctrine*, whereby he *voluntarily* departs from the Church, and so cuts off himself from its Communion, then certainly so is every *Heretical Community*, and therefore as such must be utterly unqualified for Christian Communion. And if Heresie excommunicates not only *Heretical Persons*, but *Heretical Societies*, then a common Agreement in all the *Essentials* of Christian Faith, which is the opposite of *Heresie*, is necessarily included in *Catholick Communion*; and accordingly the Scripture frequently presses all Christian People to this common agreement, as to a most essential part of their Communion with each other; For so they are required to *mind or think one and the same thing, Phil. 2. 2. to stand fast in one spirit with one mind, 2 Cor. 13. 11. to walk by the same rule, and think the same thing, Phil. 1. 27. to be joyned together in the same mind, and in the same judgment, 1 Cor. 1. 10. To hold fast the form of sound words, 2 Tim. 1. 13. to strive together for the form of the Gospel, Phil. 1. 27. and to keep that which is committed to us, 1 Tim. 6. 20. which is that one form of doctrine which was delivered to us, Rom. 6. 17.* The meaning of all which is not to oblige us to be of *one mind and judgment*

in all points of Religion ; for that is no more in our power than it is to be all of one *stature* or *complexion* ; but that we should all unanimously *consent* in all those fundamental Articles of which that *one Faith* consists, which is the *common Creed* of Christians : So that it is not the differing of one Church from another in *Doctrines* that are either *remote* from or *near* the foundations of Christianity, that *dissolves* their Communion in the Christian Faith ; but so long as the *essential Doctrines* of the Gospel are secured on both sides, no *corrupt Doctrines* on either side can warrant a *breach* of Communion between them. It is true, if the erring Church imposes the belief of its *errors* as a *Condition* of its Communion, no Church or Christian, that believes them to be errors, can *lawfully* communicate with it, be those errors never so small or inconsiderable ; not that in themselves they are a *sufficient* cause of *separation*, but because they who do not believe them cannot profess they do, without telling a *lie*, which is a condition that is *simply unlawful* : And so also when the errors are such as do corrupt the *vital* and *essential* parts of her Worship, so that there is no communicating with her in her *Worship* without communicating in her *corruptions* ; all Churches and Christians are obliged to *abstain* from its Communion, not because of the errors simply considered in *themselves*, but because they *profane* and *desecrate* her Worship with those sinful *intermixtures* they infuse into it ; so that we cannot join with her in her *Worship*, without joyning with her in her *sin* : so that there is *no error* can *separate* any Church or Christian from the

the Catholick Communion of Faith, but only *Hereſie*, which is a *perverſe* renunciation of ſome *eſſential* part or *fundamental* Article of that Faith.

Secondly, The *Communion*, which the Particular Churches, of which the Catholick Church conſiſts, hold with each other, is in *all* the *Eſſentials* alſo of *Chriſtian Worſhip*. By the *Eſſentials* of *Chriſtian Worſhip*, I mean the *Invocation* of the one eternal God through the one Mediator Jeſus Chriſt, and the participation of the two *Sacraments* of Baptiſm and the Lord's Supper. Hence the Apoſtle tells us, that as there is but *one* common *Faith* wherein all true Chriſtians communicate with each other, ſo there is but *one* Lord, *Eph. 4. 4.* and but *one* God for us to addreſs to, and *one* Mediator between God and man for us to addreſs by, *1 Tim. 2. 5.* and therefore to addreſs to this *one* God by this *one* Mediator, is an eſſential part of *Chriſtian Worſhip*. And the ſame Apoſtle tells us, that there is but *one* Baptiſm, *Ephes. 4. 4.* and but *one* bread of which we are all partakers, *1 Cor. 10. 17.* and therefore to participate of theſe *Sacraments* muſt alſo be *eſſential* to *Chriſtian Worſhip*; ſo that all thoſe particular Churches that admit each others Members upon *lawful terms* to communicate with them in worſhipping this *one* God, through this *one* Mediator, and in this *one* Baptiſm, and *one* Euchariftical Bread and Cup, are ſo far in *Communion* with the Church Catholick. For in theſe acts of *Chriſtian Worſhip* conſiſts the principal part of *Chriſtian Communion*, and therefore that Church which *refuſes* either to admit other Churches to communicate with her

in these acts of Worship, or to communicate with them in them upon *lawful* terms, doth so far *separate itself* from the Christian Communion. I say upon *lawful* terms, because if it either *require* unlawful, or *refuse* lawful ones, it utterly excludes all other Churches from its Communion. If on the one hand it hath *sophisticated* its *Worship* with any unlawful *intermixtures*, so that there is no participating with her in the *one*, without partaking with her in the *other*; If we cannot pray with her to the *one* God by the *one* Mediator, without praying to *Creatures* too, or praying by other *Mediators* also: If we cannot partake with her in her *Baptism*, without partaking with her in some *sinful* and *impure* Rites of Baptism: In a word, if we cannot be admitted to receive the *Lord's Supper* with her, without receiving it by *halves*, or being obliged to pay *divine homage* to its *Elements*; in this case, I say, all Christians and Christian Churches are utterly *excluded* by her from communicating with her in the *Essentials* of Christian *Worship*. And so on the other hand, if a Church *forbid* its Members to *Communicate* upon occasion with any *other* Church in these acts of Christian *Worship*, upon *lawful* terms, in so doing it divides *itself* from the Communion of the Church Catholick; and though that Church it refuses to communicate with, should through the *neglect* of its *Discipline* have a great many *bad* men as well as *good* in it; though it should require the observation of a great many *different* Rites, Customs, and Ceremonies, yea, and of *contrary* Rites and Customs to its own; yet so long as the *Essentials* of its

Worship

Worship are kept *pure* and *entire*, and are not so blended with unlawful *intermixtures*, but that we may *safely* partake of them, without being at all obliged to partake of any *sin*; in this case I say to *refuse* to Communicate with it, is to *separate* from the Communion of the Catholick Church. For for the *same* reason that any Church *refuses* to Communicate with *this* Church, it must refuse to Communicate with *all* other Churches in the World, because we cannot to this day, nor ever could Communicate with any Church in the World in which there are not *some defects* of Discipline, *some intermixture* of bad men with good, and *some indifferent* Modes and Ceremonies of Worship.

Thirdly and lastly, Another thing wherein those particular Churches into which the Catholick Church is distributed do communicate with each other, is in the *Essentials* of Christian Regiment and Discipline; for though the particular *Modes* and *Circumstances* of Christian Government and Discipline are not *determined* by divine Institution, but left for the most part *free* to the prudent ordering and disposal of the Governours of particular Churches; yet there is a *standing form* of Government and Discipline in the Church *instituted* by our Saviour *himself*, which, as I shall shew hereafter, is this, that there should be an *Episcopacy*, or Order of men authorized in a continued *Succession* from the Apostles (who were Authorized by himself) to *oversee* and *govern* all those particular Churches into

which the Church Catholick should be hereafter distributed, to *Ordain* inferiour Ministers to teach, and instruct, and administer the holy Offices to particular Congregations; and having Ordained them, to *guide* and *direct* them in the discharge of their Functions, to *prescribe* the particular Rules of outward Order and Decency to the People of the respective Churches committed to their Charge, to *confirm* the weak, and *admonish* the disorderly; and to *correct* the obstinate, by excluding them from the Communion of the Church of Christ. These things therefore being all of *divine Instruction*, are the *Essentials* of *Christian Government and Discipline*, in which all Christian Churches are *obliged* to Communicate with each other. And this being the *standing Government and Discipline* of the Catholick Church, no particular Church or Community of Christians can *refuse to communicate in it*, without dividing itself from the Communion of the Church Catholick; I say, *refuse to communicate in it*, because it is possible for a Church to be without this Government and Discipline which yet doth neither *refuse* it, nor the Communion of any other Church for the sake of it. A Church may be debarred of it by unavoidable *necessities* in despite of its power, and against its consent; and under this circumstance I can by no means think such a Church to be *separated* from the Church Catholick; it is indeed an *imperfect* and *defective* part of the Catholick Church, and if this defect of it be any way owing to its own *negligence* it is a very great *fault* in it, as well as an *unhappiness*. But though this instituted Government

is necessary to the *perfection* of a Church, yet it doth not therefore follow that it is necessary to the *being* of it. For even in the Jewish Church, wherein all things were *determined* by *divine Institution*, even to the *minuteſt* Circumstances, there were sundry notorious *deviations* from that Institution, which yet did not *unchurch* them. It was a great *deviation* in them to offer Sacrifice in their High Places, after God had *determined* them to Sacrifice *only* at the Temple at *Jerusalem*: It was another great *deviation* in them, to make Priests out of *other Families*, after God had *determined* them to the Family of *Aaron*; and yet it is certain, that neither the one nor the other did *unchurch* them; And if these *deviations* from *divine Institution*, which were the effects of their *negligence*, did not yet *unchurch* them, it is not to be imagined that such *deviations* from it as are the pure effects of *necessity* should *unchurch* others. For though no *necessity* can dispense with the *Eternal Laws* of good and evil, because the observance of them depends wholly upon our *Wills*, and there is no such *necessity* can happen to us, as can put them out of the power of a *willing* mind, yet as for *positive Institutions*, there are a thousand *necessities* may occur, any of which may render them wholly *unpracticable*, and then no man can be *obliged* to do that which is *impossible*; as for instance, the whole Family of *Aaron* might have been extinct, and if it had, it is evident that *positive Institution* by which God required the Jews to chuse their Priests out of the Family of *Aaron*, must have been wholly *unpracticable*, and consequently the

Obligation of it must have for ever expired ; and they must have been obliged , *notwithstanding* that *positive Institution* , either wholly to have dropt their Priesthood , and with that their Publick Worship, (which was much *more necessary* to them than that their Priests should be all of such a Family) or to have chosen their Priests out of *other Families* of the Tribe of *Levi* ; and if in *this* exigence they had done the *latter*, there is no doubt but that the Divine Providence which *created the necessity* , must thereby have designedly *dispensed* with its own *institution*, and so have left them free to make Priests out of other Families. And by the same reason, whenever the divine Providence doth by *unavoidable necessity* deprive any Church of its Episcopacy, it thereby, for the *present* at least , and whilst the necessity *continues*, *releases* it from the *obligation* of the Institution of Episcopacy, and *allows* it to administer its Government and Discipline by a *Parity* of Presbyters. And therefore so long as it doth not *renounce* the Episcopacy, but still continues in Community with *other Churches* that enjoy it, it ought to be look'd upon and communicated with, as a *true Member* (though a *maimed* one) of the Church Catholick : For the Catholick Church never *denied* her Communion to any Christian or Community of Christians upon any *unavoidable deviation* from *positive Institution*. It was without doubt as great a *deviation* from *positive Institution* for *Lay-men* to *Baptize*, as for a *Parity* of Presbyters to *Govern* or *Ordain*, &c. and yet in cases of *necessity* the Catholick Church always allowed the *Baptism* of *Lay-men*.

men, as deeming Baptism in *itself* more necessary than the administration of Baptism by *persons* in *Holy Orders*, and therefore where such persons could not be had, she thought meet rather to admit that *Lay-men* should administer it, than to suffer such as were qualified for it to die *unbaptized*. And why may we not reasonably suppose that the Catholick Church will admit *Presbyters* to *Govern* and *Ordain*, where there are no *Bishops* to be had, since it hath admitted *Lay-men* to *Baptize*, where there are neither *Bishops* nor *Presbyters* to be had? Since the *latter* is as great a *deflexion* from *positive Institution* as the *former*: And if the Catholick Church may be *reasonably* presumed to allow it in such *necessary* cases, we must acknowledge either that she hath not *Authority* enough to *provide* against her own *necessities*, which supposes her to be very *defective*; or that her allowance is *sufficient* to authorize such persons to *Rule* or *Ordain*, as well as to *Baptize* in case of *necessity*, as are not authorized by *positive Institution*.

But though a Community of Christians *may* be a *true* part of the Catholick Church, and in Communion with it, though it hath no *Episcopacy*; yet it is a plain case, that if it *rejects* the *Episcopacy*, and *separates* from the Communion of it, it thereby wholly *divides itself* from the Communion of the Catholick Church. For whether *Episcopacy* be of divine *Institution* or *no*, this is matter of *Fact* granted on all hands, that for twelve hundred years at least *all* those Churches into which the Catholick Church hath been *distributed*, have been subject to the

Episcopal

Episcopal Government and Discipline, and therefore they who now *separate* themselves from the *Episcopal Communion*, as such, must in so doing *separate* themselves from the *Communion* of all Churches for twelve hundred years together, and then either all those Churches must be *out* of the *Communion* of the Catholick Church, and consequently during all that time there must be no such thing as a *visible Catholick Church* upon Earth ; or else those Communities of Christians which *separate* from all those Churches must be *Schisms* and *Separations* from the Catholick Church.

S E C T. IX.

Concerning the Ministers of the Kingdom of Christ.

HAVING in the foregoing Section treated at large concerning the *Nature* and *Constitution* of *Christ's Kingdom*, I shall in the next place shew who the *Ministers* are, by whom he *Rules* and *Governs* it. And these are all included under a fourfold Rank and Order.

First, The *first* and *supreme* Minister by which *Christ* rules his Kingdom is the *Holy Ghost*.

Secondly, The *second* and *next* to him are the *Angels* of God.

Thirdly, The *third* are *Princes* and *Civil Governors*.

Fourthly.

Fourthly, The *last* are the *Bishops* and *Pastors* of the Church.

I. The *supreme Minister* by which *Christ* rules his Kingdom is the *Holy Ghost*, or Third Person in the Holy Trinity, of whose *Person* and *Ministry* under our Saviour in his Kingdom, I have treated at large from p. 49. to p. 98.

II. Therefore the next Order of Ministers by which *Christ* rules his Kingdom are the *Angels* of God, that is, the whole world of *Angels*, whether they be *good* or *bad*, *Angels* of *Light*, or *Angels* of *Darkness*. In the prosecution of which Argument I shall endeavour first to prove the thing, *viz.*

That the *Angels*, both *good* and *bad*, are the *Ministers* of *Christ* in the Government of his Kingdom.

Secondly, To shew wherein their Ministry doth consist. First, That the *Angels*, both *good* and *bad*, are *Christ's Ministers* in his Kingdom: For as for the *good Angels*, they are *subjected* to *Christ* by the *Order* and *Appointment* of God himself; who is the *Father of Spirits*, and to whom they are inviolably obedient: And for the *bad*, they are *subjected* to him by just *Conquest*, *contrary* to their own Wills and Inclinations. Of each of which I shall endeavour to give some brief account.

First, The *good Angels* are *subjected* to *Christ* by the *Order* and *Appointment* of God to whom they are always inviolably obedient. It seems at least, very probable, that *before* our Saviour was Exalted upon his Triumphant *Ascension* into Heaven to the universal Empire of the
World

World under God the Father, *Angelical Powers* were *not all* of them *subjected* to his Mediatorial Royalty, but that *some* of them had their *distinct Regencies and Presidentships*, immediately under God the most High Father, over such and such Nations and Countries as he in his Grace thought meet to allot to them, for so it is evident the Septuagint thought, when in Deut. 32. 8. instead of *he*, (i. e. God,) *set the bounds of the Nations according to the Number of the Children of Israel*, they render it, *He set the bounds of the Nations according to the number of the Angels of God*; for as the ancient Jews distributed the Gentile world into seventy two Nations, so they also reckoned seventy two Angels that presided over them; and indeed considering what follows, ver. 9. *For the Lord's portion is his People, Jacob is the lot of his inheritance*, it seems very probable that this translation of the Septuagint was the true sense of the Original, viz. that whereas God distributed the Gentile world into so many Nations as there were President-Angels to be their Guardians and Governours, he reserved Israel to himself as his own Lot and Portion, over which he intended to preside immediately in his own person; and therefore, as a learned Writer of our own hath observed, it is not at all improbable, but that instead of בני ישראל i. e. the Sons of Israel, as it is now in our Hebrew Copies the ancient reading whence the Septuagint translated might be בני אל i. e. the Sons of God, and that El might either be mistaken by the Transcribers for a final abbreviation of Israel, or chang'd into Il, which is the contraction of Israel, and if in the ancient Hebrew

Hebrew it was *the Sons of God*, it is no wonder that the Septuagint rendred it *the Angels of God*; the *Sons of God* being in Scripture a very common Appellation of *Angels*:

But whether this be so or not, it is evident, that when God threatned to withdraw his *personal presence* from *Israel* upon their worshipping the golden Calf, and to put them under the Conduct of an *Angel*, *Exod. 33. 2, 3.* the meaning of it was, that he would no longer *preside* over them in his own *Person*, but *subject* them to the Government of a *President Angel*, and therefore *ver. 20.* he bids them *beware of this Angel*, and *obey his voice*, and *not provoke him*; for, saith he, *he will not pardon your iniquities*: which plainly shews, that this *Angel* was to have had a *ruling power* over them to *pardon* or *punish* them at his own pleasure; so that that which God here *Threatned* was, that he would put them in the same condition with other *Gentile Nations*, who were *subjected* to the Government of particular *Guardian Angels*, and so change their *Theocracy* into an *Angelocracy*. And so as it is evident *Moses* understood him, for *ver. 15, 16.* he thus prays, *If thy Presence go not with me, carry us not up hence, for wherein shall it be known here that I and thy People have found grace in thy sight, is it not that Thou goest with us, so shall we be separated I and thy People, from all the People that are on the face of the Earth*: where it is very plain, that that which distinguished *Israel* from all other Nations was this, that God himself in his own *Person* immediately *presided* over them, and that if this distinction were taken away by God's withdrawing

drawing from them, and *subjecting* them to the
 Presidence of an *Angel*, they would be left in the
same condition with other *Gentile Nations*, who
 must therefore be supposed to be under the *im-*
mediate conduct of *President Angels*. And this
 is most evident of the Kingdom of *Persia*, and
 the Kingdom of *Greece* in particular, *Dan.* 10.
 13, 20. where there is mention made of two
Angels under the Character of *the Prince of Per-*
sia, and *the Prince of Greece*, and also of a Third,
viz. *Michael* who is stiled *one of the chief Princes*,
 and *Michael your Prince*, verse 22. and elsewhere
the great Prince which standeth for the Children of
thy People, *Dan.* 12. 1. and upon what other
 account can we suppose them to be stiled the
Princes of those Countries, but because they
presided over them as their *Guardians* and *Go-*
vernours. It is true, as for the last of them,
viz. *Michael*, he is supposed by very learned Ex-
 positors to be no other than *God the Son*, who,
 as I have proved at large, was always the *Prince*
 and *Guardian* of *Israel*; but if he were not *God*
the Son, but meerly a created *Angel*, it is certain
 he was not the *President* or *Guardian* of *Israel*;
 since, as was shewn before, they had no other
Guardian but *God himself*; but in all probability
 he was the *Prince* of those *Angels* that ministred
 to *God the Son* in his *Guardianship* and *Government*
 of *Israel*; and consequently that *Angel* of his to
 whom he intended to *subject* them, when he
 threatned to *withdraw* his *personal conduct* from
 them, upon which account he might be called
 their *Prince*, because under *Christ* he had a
principal share in the *Protection* and *Government*
 of

of them. Now these *Guardian Angels* seem to have been *Archangels*, or the *Princes* of the distinct *Orders* of Angels; for so *Michael* is not only stiled an *Archangel*, *Jude* 9. but he is also said to have an *Army of Angels* under his command and conduct, and with them to have fought *with the Dragon* or Satan (who was also an *Archangel*) and his *Angels*, *Rev.* 12. 7. Now though *Michael* (supposing him to be a *created Spirit*) was not a *Guardian Angel*, yet the Prophecy of *Daniel*, by stiling him *one of the chief Princes*, plainly assures us that he was an Angel of the *same rank and degree* with the *Princes* or *Guardian Angels* of *Persia* and *Greece*; from whence it follows, that those *Guardian Angels* were *Archangels*, as well as he, and consequently that they also had *their Angels* or *appropriate Armies* of Angels, under their conduct and command, in which Armies of theirs (whose *Ministry* without doubt they always used in the Administration of their respective *Guardianships*) there is no question but there was an exact *Order and Regiment*, which cannot well be supposed without supposing them particular *Officers* subordinated to each other under their respective *Princes* or *Archangels*; and this seems to be implied in that distinction which the Apostle makes between these *heavenly Spirits*, *Col.* 1. 16. *Whether they be Thrones, or Dominions, or Principalities, or Powers*; where by *Thrones* he seems to mean the respective *Princes* or *Archangels* of the several *Orders*; by *Dominions* or *Lordships*, the *Reguli* or chief *Dignitaries* under the *Archangels*; by *Principalities*, their *Governours* of such

Pro-

Provinces or Cities as were within their Guardianship; by *Powers*, their inferiour *Magistrates* or *Officers*.

These *Archangels* therefore, who were the *Tutelar* or *Guardian* Angels of Countries, together with their respective *Cohorts* or *Armies* of *Angels*, seem not to have been subjected to the *Mediatorial* Dominion of our Saviour, till after his Ascension into Heaven; at which time, it seems, God totally dissolved those *Angelocracies*, or *Angelical Governments* of Countries and Nations and subjected both them and the *Archangels* (together with their Armies of Angels) that governed them to the *Mediatorial* Scepter of our Lord and Saviour; upon which he who before was King only of the *Jews*, *vid. P. 224, 225.* became *universal* Lord and Emperour of the *World*: for so *Heb. 2. 5.* we are told, *That to the Angels God hath not put in subjection the World to come*, or future Age, as it is in the Greek; where by the *future Age* it is evident he means the time of the Gospel; for this is the very Phrase used by the Septuagint; to express the State of Christianity, *Isa. 9. 6.* where Christ is called *Πατήρ μέλλοντος αἰῶνος*, *The Father of the future Age.* This passage therefore of God's not subjecting the *future age* to the Angels, plainly implies that he had subjected the *past-age* to them, by constituting them the Guardians of Nations, but that now in this *age of the Gospel* he hath wholly dissolved that Oeconomy by subjecting both the *Guardians* and the *Nations* they guarded to the Dominion of our Lord and Saviour; so that *now* the whole world of *Angels* is in the *same subjection* to Jesus Christ,

Christ, as it seems *Michael* and his Angels were before Christ's Exaltation, that is, they are now no longer subject as *Deputy Governours* of Provinces and Nations, who as such were impowered to do good or hurt to those who were under their Government, according to their own discretion, but as the immediate attendants of his person to whom nothing is left arbitrary, but all they do is determined by the sovereign Will of him who imployes them; for thus the Scripture declares, that upon his *Ascension* into Heaven he was vested with new Dominion over the *Angelical World*; so we are told, 1 Pet. 3. 22. that it was upon his going into Heaven, and sitting down at the right hand of God, that Angels, and Authorities, and Powers were made subject unto him; and in Eph. 20. 21. that God raised him from the dead, and set him at his own right hand in heavenly places, far above all Principality, and power, and might, and Dominion, i. e. above all Angels of what rank and quality soever, and every name that is named, not only in this World, but also in that which is to come; and accordingly, Col. 2. 10. he is said to be head of all Principality and power, i. e. of all the heavenly Hierarchy, as well as earthly Dominions; thus also the Apostle tells us, that upon his Ascension into Heaven, God hath given him a name above every name, that at the name of Jesus every knee should bow, i. e. that every Being should acknowledge subjection, either of things in Heaven, or of things on Earth, or things under the Earth; i. e. whether of Angels, or Men, or Devils. And as all these Angelical Powers are now subjected to Christ, so do they all of them minister

under him in his Kingdom; for so *Heb. 1. 14.* they are said to be all of them *ministring Spirits, sent forth to minister for them who shall be Heirs of Salvation*, and in so doing they must necessarily minister under him who is *the Captain of our salvation*; and accordingly in *Rev. 5. 6.* those seven Angels which in *Zech. 4. 10.* are said to be *the seven eyes of the Lord which run to and fro the whole Earth*; and therefore stiled *the Watchers, Dan. 4. 12.* as being the chief Instruments of the divine Providence, are called *the seven eyes of the Lamb*, by whose Ministry and Agency he inspects and governs his Kingdom, which plainly implies, that they now minister to the *Exalted Mediator* in the same capacity that they heretofore ministred to *God Almighty himself.*

2. And then secondly, as the good Angels are subject to Christ by the *Ordination and appointment* of God, so the bad are subjected to him by *just and lawful Conquest*; for so the Scripture assures us, that our blessed Saviour *subdued* them to his Mediatorial Empire by pure dint of *just force and violence*; for so we find in his *life time* he frequently *contested* with these evil Spirits, and in despite of *all* their power and malice continually *vanquished and repelled* them. Thus in his *Temptation* in the Wilderness with only that powerful command, *Get thee hence Satan,* he put the Devil to flight, *Matth. 4. 10, 11.* so also upon his approach towards the two possessed *Gergesens*, the Devils that possessed them made a hideous outcry, *What have we to do with thee Jesus thou Son of God, art thou come hither to torment*

us before the time? and were forced to depart immediately upon his Command, *Matth. 8. 29.*—nor did he only vanquish them himself in all the personal conflicts he had with them, but he also gave his Disciples authority over all Devils, *Luke 9. 1.* insomuch that, *Luke 10. 17.* his Disciples acquaint him, *Lord even the Devils are subject unto us through thy Name*: but these were only so many successful skirmishes with those Powers of darkness in which they fought against him, sometimes in single Combate, and sometimes in smaller Parties; but the main Battel in which they engaged him with all their power and might, and by winning of which he compleated his Conquest, and finally subdued them to his Empire, seems to have been that which he fought in his last Agony, wherein after they had reduced him to the utmost distress, he struck them with the spiritual Thunderbolts of inward horror and confusion, and in a Panick Dread forced them to turn their backs and flee from him. For first it is evident that before he entered the Garden, where his Agony seized him, he expected some terrible assault from these Infernal Powers; so he tells his Disciples just before he went thither, *Hereafter I will not talk much with you, for the Prince of this world cometh and bath nothing in me*, i. e. give me leave now to discourse freely with you, because within a very little while I shall be so engaged, that I shall not be at leisure to discharge my mind to you; for the Prince of Devils is just now mustring up all his Legions against me, and is coming to make his last effort upon me; but this is my comfort, he will find

nothing in me, no *sinful inclination* to take part with him, no *guilty reflection* to expose me to his Tyranny, *John* 14. 30. and accordingly, *Luke* 22. 53. when the Jews had apprehended him, he expostulates the case with them, why they did not lay hands on him before, when he *was daily with them in the Temple*; and then answers himself, *But now is your hour and the power of darkness*; as much as if he should have said, I need not wonder you did not seize me sooner, for this alas is the appointed time wherein my Father had decreed to let loose the Devils and you upon me. Which plainly shews that in that dismal hour he was assaulted by the Devils as well as by the Jews; for in all probability those crafty and sagacious spirits had smelt out the merciful design of his approaching death, viz. that it was to be a ransom for the sins of the World; and therefore thought they were desirous enough of his death, as is apparent by their animating Judas and the Jews against him, yet dreading the end and intention of it, they resolve to imploy all their Art and Power to tempt and deter him from undergoing it, and either to prevail with him to avoid it by a shameful Recantation, or at least not to consent to it; that so being forced and involuntary, it might be void and ineffectual. In which black design of theirs God himself thought meet so far to favour them as to give them his free permission to try him to the utmost; that so having experienced in himself the utmost force of Temptation that Humane Nature is liable to, he might thereby be touched with a more tender sympathy with it, or as the Author to the Hebrews expressed it, *That*
having

having suffered himself being tempted he might be able to succour them that are tempted, Chap. 17. 18. But then secondly, if we consider the woful Circumstances of his Agony, it is evident, that it was the effect of some far more powerful cause than meerly a natural fear of his ensuing Death and bodily Torment; for no sooner was he entred on that Tragick Stage, but he began to be sorrowful, saith S. Matthew, Chap. 26. 37. or to be sore amazed, as S. Mark, Chap. 14. 33. or to be very heavy, as both; which words according to their native signification declare him to have been all on a sudden oppressed with some mighty damp, which arising from some fearful spectacle or imagination, overwhelmed his Soul with an unknown and inexpressible anguish, an Anguish that sunk and depressed him into as deep a dejection as it was possible for an innocent mind to endure, causing him to groan out that sad complaint, *My Soul is exceeding sorrowful even unto death*, *ὡς ἕως θανάτου ἡ ψυχή μου*, i. e. My Soul is encompassed with grief, and like a desolate Island surrounded on every side with an Ocean of sorrows, and that even unto death, as if it had been struggling under some mortal Pang, and the pains of Hell had got hold upon it. And so intolerable was his Passion, that though he liberally vented it both at his Eyes and Lips in Tears, and Sighs and sorrowful complaints; yet that was not a sufficient discharge for it, but through all the innumerable Pores of his body it poured out itself as it were in great drops of blood, Luke 22. 44. All which considered, I can by no means think that that which occasioned this bitter Agony

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was

was *meerly* the prospect of what he was going to suffer from the hands of men, since not only some *Martyrs*, but some *Malefactors* have suffered much more with less dejection; and if you consult the History, you will find that he bore his *death* far better than his *Agony*, from whence we have just reason to believe that the *latter* was *more grievous* to him than the *former*, and that the Crucifixion of his *body* on the *cross* was nothing near so painful to him as the crucifixion of his *mind* in the *Garden*, and since his sufferings in his *Agony* are described with more Tragical Circumstances than his sufferings on the *Cross*, we have just reason to conclude they were inflicted on him by *more spiteful* and *powerful executioners*, and consequently that he endured the Tortures of *men* only on the *Cross*, but of *Devils* in the *Garden*, where being left all alone *naked* and *abandoned* of the *ordinary supports* of his *Godhead*, and having only an *Angel* to stand by and comfort him (*i.e.* to represent such considerations to him of the *benefits* and *advantages* of his *Death*, as were most proper to fortifie him against the Temptations which the Devils were then urging to deter him from it) he was in all probability surrounded with a *mighty Host* of *Devils*, who exercised all their *power* and *malice* to persecute his *innocent soul*, to *distract* and *fright* it with horrid *Phantasms*, to *afflict* it with dismal *suggestions*, and *vex* and *cruciate* it with dire *imagination*s and dreadful *spectacles*. Thirdly, If we consider that strange unaccountable *drowsiness* which seized his Disciples whilst he was in his *Agony*, it seems to have been the effect of

of a *Diabolical* power; for before he entred into the Garden, he had *expresly* told them that the *Hour was come*, wherein he was to be taken from them by an untimely death; so that one would have thought the *dear love* which they bore him, together with the *infinite Concern* they had in him, might have been sufficient to have kept them *awake* for a *few hours*; yet notwithstanding he desired them to *watch* with him (being loth it seems to be left *alone* in the dark night among a company of horrid and frightful *Spectres*) upon his return to them he found them *fast asleep*, and though he gently upbraided them with their *unkindness*, *What could ye not watch with me one hour?* Yet he no sooner left them but they fell asleep again; for as the Text tells us, *their eyes were heavy*, heavy indeed, that could not hold up for a *few hours* upon such an *awakening* occasion. It is true indeed, S. Luke attributes this *prodigious drowsiness* of theirs to their *sorrow*, and so it is usual in Scripture to put the *apparent* cause for the *real*, when the *real* cause is *secret* and *invisible*. But how can we imagine that *meer sorrow* should necessitate *three men* to fall *asleep together* under the most *awakening* Circumstances, all things considered, that ever happened to Mortals? Why did it not as well force them to fall asleep again *astetwards*, when their Lord was apprehended, condemned and crucified? At all which times they were doubtless rather *more sorrowful* than they were in the Garden; and therefore it seems very probable that there was a much *more powerful cause* than *sorrow* in the case, *viz.* a *preternatural stupefaction* of

their senses by some of those *malignant spirits* that were then conflicting with our Saviour, who perhaps to deprive him of the solace of his Disciples company, did by their *Diabolical Art* produce that *extraordinary stupor* that oppressed them; that so having him all *alone*, they might have the greater *advantage* to tempt and terrifie him. Fourthly and lastly, If we consider the *warning* our Saviour gave his Disciples, when they entred the Garden with him, of the *extraordinary danger* they were in of falling into *temptation*, it seems very probable that he *expected* and *found* there an extraordinary Concourse of *Tempters* or evil Spirits; for as soon as they were entred with him into the Garden, S. Luke tells us, that he bid them *pray that ye enter not into Temptation*, Luke 22. 40. and when notwithstanding this admonition they fell asleep the *first* time, he bids them *watch and pray that ye enter not into Temptation*, Matth. 26. 41. which words plainly imply our Saviour's apprehension of some *extraordinary danger* they were in of being *tempted* in the very *time* and *places* of his *Agony*, and what more probable account can be given of this apprehension of his than this, that he found vast *numbers* of *evil spirits* there, by whom he himself at that very time was furiously *tempted* and *assaulted*, and that therefore having experienced their *power* and *malice* in *himself*, he thought meet to admonish his *Disciples* (who were much less able to resist them than *he*) to stand upon their guard, lest they should tempt *them* as they had tempted *him*.

For these reasons it seems highly probable that this *last Agony* of our Saviour was nothing else but a mighty *struggle* and *conflict* with the *powers of darkness*, who having by God's *permission* mustered up all their strength against him, intending *once more* to try their fortune against him, and if possible to *tempt* or *deter* him from prosecuting his *design* of *redeeming* the World, were in the end gloriously *repulsed* by his persevering *resistance*, and forced to flee before him; and of this his glorious *victory* over them he made an open shew upon the Cross, where in despite of all those *terrors* and *temptations* they had exercised him with, if possible to *divert* him from laying down his life for the world, he *freely* and *voluntarily* poured out his Blood as a Sacrifice for the sins of Mankind. And hence the Apostle tells us, Col. 2. 15. that on his Cross, *he spoiled Principalities and Powers, viz. in that victorious Act* of laying down his life to ransom us from their power in despite of their most *exquisite temptations* to the contrary, and made an open shew of them triumphing over them. And by this glorious Victory he finished his Conquest of those *Infernal Powers*, so that from thenceforth they never durst assault him more, but like *vanquished Slaves*, were forced to yield their *unwilling Necks* to the yoke of his Empire, and (though with infinite *Reluctance*) to obey his Will, and execute his Orders; and hence we are told, that by his Death our Saviour has destroyed him that has the power of Death, that is, the Devil, Heb. 2. 14. so that now at his powerful Name every knee must bow, or every Being yield

yield obeisance, not only of *things in heaven, and of things on earth*, i. e. of Angels and Men, but of *things under the earth too*, i. e. of Devils, who notwithstanding they are incensed with an *implacable animosity* against him, and would gladly pull him down from his Throne, if they had but *power* answerable to their *Malice*, yet having long since experienced the might of his *victorious Arms*, even then when they had him at the *greatest advantage* and being thereby driven into *everlasting despair* of prevailing against him, they have from thenceforth been forced by the *meer dread and terror* of his power, to *submit* themselves to him, and to become his *Servants and Ministers* in his heavenly Kingdom; so that *now* whatsoever they do, it is by his *Permission* or *Order* who holds their mischievous power in *Chains*, and lets it loose, or restrains it as he pleases.

And thus having proved at large that both the *good and bad Angels* are Christ's *Subjects and Ministers*. I proceed in the second place to shew wherein their *Ministry* to Christ in his Kingdom consists.

And in the first place, I shall shew wherein the *Ministry of good Angels* consists.

And secondly, wherein consists the *Ministry of bad Angels*. And because the *Philosophy of the Nature and Operations of Angels* is far above the ken of our short sighted understanding, I shall not presume to inquire any farther into the *Ministry* of either *good or bad Angels* than the *Scripture* gives me light, in which we find these seven following instances of the *Ministry of good Angels* under Christ:

First,

First, They *declare* upon occasion his *Mind* and *Will* to his Church.

Secondly, They *guard* and *defend* his Subjects against *outward* dangers.

Thirdly, They *support* and *comfort* them upon great *undertakings*, and under pressing *Calamities*.

Fourthly, They *protect* them against the rage and fury of *evil spirits*.

Fifthly, They *further* and *assist* them in all their *Religious Offices*.

Sixthly, They *conduct* their separated *Spirits* into the *Mansions of Glory*.

Seventhly, They are to *attend* and *assist* *Christ* in the great solemnity of the *day of Judgment*.

I. One instance of the *Ministry of Angels* in the Kingdom of *Christ*, is their *declaring* upon occasion his *Mind* and *Will* to his Church and People; for thus most of those *Prophetick Messages* which God from time to time sent to the World were *conveyed* to the Prophets by the *Ministry of Angels*; so *Daniel* for instance had all his *Visions* from an *Angel of God*, *vide Dan.* 8. 19. and *Chap.* 9. 22, 23. as also *Chap.* 10. 11. so also the Prophet *Zechariah*, *vid.* *Chap.* 1. 9, 14, 19. and *Chap.* 2. 3, 4. and sundry other instances there are of it in the New Testament, *vid.* *Matt.* 1. 20, 21. as also *Chap.* 2. 13, 20, 22. and *Luke* 1. 13, 30, 31. and many other places; and it was an *ancient* and *Catholick Doctrine* among the Jews that all *Prophecy* was communicated by the *Mediation of Angels*; whence the Pharisees, describing *St. Paul* as a Prophet, thus pronounce concerning him, *We find no evil in this man, but if a Spirit or Angel hath spoken to him, let us not fight against God*

God, Acts 23. 9. And accordingly we find our Saviour *sending forth* his holy Angels on *Prophe-
tick Messages* to his Church, for so St. John re-
ceived his Revelations from Christ by the hand
of an *Angel*, Rev. 1. 1. and 22. 16. And an
Angel is sent from Christ to *Philip* to *bid him go*
to the *Ethiopian Eunuch* to expound to him the
Prophecy of *Isaiah*, Acts 8. 26. And *Cornelius*
received a *Message* from Christ by an *Angel*, re-
quiring him to send to *Joppa* for St. Peter to in-
struct him in the Christian Religion, in Acts 10.
2, 4, 5. But since that Christ hath revealed his
whole Will to his Church, and transmitted it
down by a *standing Scripture*, this *Ministration*
of the holy Angels is in a great measure *ceased*,
and to this *Written Word* of his we are *intirely* re-
ferred, as to the *perpetual Rule* of our Faith and
Manners; insomuch that if thenceforth even an
Angel from Heaven should *preach any other Gospel*
to us than what we have there received, he is pro-
nounced *accursed*, Gal. 1. 8. Not but that some-
times, and upon *great Emergencies*, they may be
still sent from Heaven with *new Messages* to us to
discover some *useful secret*, or to *inspire* our
minds with the *notice* of some *future contingen-
cies*, that are of great moment to us, though this
very rarely, it being no part of their *ordinary*
Ministry. But since the *Revelation* of the Go-
spel was *compleated*, to be sure they never re-
veal any *new Doctrine* to us; they may be *as-
sisting Geniuses* to our *understandings*, to excite in
them a true *apprehension* of what is *already* re-
vealed, by *impressing* our imaginations with clear
and distinct *Idea's* and *Representations* of things
that

that are revealed more obscurely : But to suppose that they still reveal *new Doctrinal truths* to us, is not only to deny the *perfection* of written *Revelation*, but to open a wide door to all manner of *Enthusiasm*.

II. Another instance of the *Ministry of Angels* in the Kingdom of Christ is their *guarding* and *defending* his Subjects against *outward dangers*; for thus the Angels are said to *encamp round about those that fear God to deliver them*, Psal. 34. 7. And though I see not sufficient reason to be fully persuaded that *every* faithful Subject of the Kingdom of Christ has an *appropriate Guardian Angel* appointed to him, yet from that Caution of our Saviour, *Matt. 18. 10.* it is evident, that he employs his Angels to *attend* as an *invisible Lifeguard* upon the persons of *all* good Christians; for, saith he, *Take heed that ye despise not one of these little ones, for I say unto you that in heaven their Angels do always behold the face of my father which is in heaven*, i. e. those blessed spirits which are appointed by God to be their *Guardians* upon earth have yet their continual *returns* and *recourse* to God's *glorious Presence* in Heaven; and having always access to him to offer up *request* or *complaints* in their behalf, it must needs be a very dangerous thing for any to presume to *despise* or *offend* them, lest he thereby provoke those *mighty spirits* to sue out and execute some *Commission of vengeance* upon him. From whence it is evident that the blessed Angels are greatly concerned in the *vindication* and *protection* of the faithful, and that that promise, *Psal. 91. 10, 11, 12.* is still in force, *viz.* There

There shall no evil befall thee for he shall give his Angels charge over thee to keep thee in all thy ways; they shall bear thee up in their hands lest thou dash thy foot against a stone: And this they do sometimes by removing such evil accidents from us as in the course of necessary causes must have befallen us; for there is no doubt but these powerful Spirits have a mighty influence upon necessary causes, (at least upon a great many of them) and can retard, or precipitate, or vary, or divert their motions, as they see occasion, and thereby prevent a great many accidents which must otherwise have befallen had they permitted them to proceed in their natural courses. Other times again they divert the mischievous intentions of our Enemies by injecting sudden fears into them, and brandishing horrid Phantasms before their imaginations (as the Angel did the flaming Sword before Balazm) when they are just upon executing their Malice. Sometimes again they warn us of dangers approaching, either by some external sign or unaccountable impression on our fancies, by which we are vehemently solicited, without any visible Cause or Reason, either to proceed very cautiously in the ways where our danger lies, or to stop and forbear a while, or steer some other course. Of all which there are innumerable instances to be found in History.

III. Another instance of the Ministry of Angels in the Kingdom of Christ, is their supporting and comforting his faithful Subjects upon difficult undertakings, and under great and pressing Calamities:

Calamities: for thus not only our Saviour himself was comforted in his last *Agony* by an Angel from Heaven, *Luke 22. 23.* but *St. Paul* also tells us, that being in imminent danger of being shipwreck'd in a storm in his voyage to *Rome*, there stood by him in the night an Angel of God, whose he was, and whom he served, saying, fear not, Paul, thou must be brought before Cesar, and lo God hath given thee all them that sail with thee, *Acts 27. 23, 24.* So also when the Apostles by an Order from the High Priest were cast into the common prison, the Text tells us, That an Angel of the Lord by night opened the Prison doors, and brought them forth, and said, go stand and speak in the Temple to the People all the words of this life, *Acts 5. 19, 20.* So also in the ancient Martyrologies of the Church we meet with sundry relations of the appearance of Angels to the suffering Martyrs, and of the wonderful Comforts they administered to them to support their Faith and Patience under their Agonies and Torments. And although since the Cessation of Miracles they do not ordinarily perform this ministry to us in visible appearances, yet there is no doubt, but as they are Spirits, they have spiritual and invisible ways of conversing with our spirits, and of administering Comforts to us in our needs and extremities; for though they can have no immediate access to our mind, which is a dark *Mysterious Chamber*, into which no other Eye can penetrate but his who is the searcher of all hearts, yet that they can vehemently impress our Fancies with joyous Representations and thereby exhilarate our drooping spirits to that degree, as to transport us into Raptures of

bodily

bodily passion, is not to be doubted, there being so many sensible *experiments* of it in the ancient *Prophets*, whose *imaginations* were sometimes so vehemently impressed with *frightful Idea's* by the *Angels* which conversed with them, as that they immediately fell into an *Agony*, and were seized with unaccountable *horrors* and *tremblings*; and not only the *Prophets* themselves that saw the *Angel* were thus affected, but sometimes their *Companions* too that saw him not, of which you have an instance in *Dan. 10. 7.* where *Daniel* tells us, that he alone saw the vision of the *Angel*, and that the men that were with him saw not the vision, but a great quaking fell upon them, so that they fled to hide themselves; which is a plain evidence of the great power which the *Angels* have over our *bodily passion*, even when they are *invisible* to us; so as to strike what note soever they please upon them, whether it be *Fear*, or *Sorrow*, or *Joy*; and it being in their power to excite our *Passions* to what degree they please, there is no doubt but that being *ministring Spirits* they can and do minister *Joy* and *Comfort* to us, whenever our case and circumstances require it.

.IV. Another instance of the *Ministry* of *Angels* in the Kingdom of *Christ* is their *protecting* his Subjects against the *Rage* and *Fury* of *evil Spirits*; for considering with what a *fierce* and *indefatigable malice* those *malignant spirits*, which in vast numbers rove about in the *Air*, are animated against *Mankind*, and especially against the *Subjects* of *Christ*, their most *dreaded* and *implacable* enemy, and considering also the *mighty power* they have, as they are *Angels*, to do mischief,

it is not be imagined but that were they not *opposed* and *restrained* by a *mightier* power than their *own*, they would never be able to forbear exercising their direful *rage* and *cruelty* upon us, till they had converted this Earth into *Hell*, and made this *School* of our *Probation* the place of our *Torments*; and as for the Kingdom of *Christ*, whose *Subjects* have so solemnly *renounced* their Yoke and Dominion, to be sure they would never cease infesting it with the fiery darts of their *malice*, till they had utterly *ruined* and *destroyed* them; and therefore to *prevent* their *mischievous* attempts, God in mercy hath thought meet to commit us to the *Guardianship* of his holy *Angels*, and to send them forth under the *Conduct* of *Jesus* our Mediator, to fight against these *Hellish powers* in the defence of his Church and People, for so God promised *Jerusalem*, *Zech.* 2. 5. that he would be as a wall of fire round about her, *i. e.* as the most learned Expositors suppose, by surrounding her with a Guard of *Angels* whom in the defence of his People against *evil Angels* he maketh a flaming fire, as the Psalmist expresseth it, *Psalms* 104. 4. and in *Rev.* 12.7. we read of a War in Heaven, (or the airy Region, of which the Devil is called the Prince) *Michael* and his *Angels* fought against the *Dragon*, and the *Dragon* fought and his *Angels*; which War *Michael* undertook, as the foregoing Verses tell us, in the defence of the *Woman* that was cloathed with the Sun, which all agree was the Christian Church; so also in *ver.* 9. of *S. Jude's* Epistle we read that *Michael* the Archangel contended and disputed with the Devil about the body of *Moses*, or Jewish Church,

so called for the same reason that the Christian Church is called *the Body of Christ*. And it is very probably supposed, that that *Hedge* which the Devil complained God had set about *Job*, and about his House, by which he was hindered from breaking in upon him, was no other than a *Guard of Angels*, by which he was *driven back* as oft as he attempted to execute his *Rage* and *Malice* upon him, *Chap. i. 10*. Now by what *means* or *instruments* the good *Angels* war against and repel the evil ones, is, I conceive, an enquiry beyond our Cognisance, *Revelation* (from whence we receive all our notions of the *State* and *Oeconomy* of the *invisible* world) being wholly silent in the case, only thus much we may say without any way presuming beyond our Capacity, that *spiritual Agents* can as easily strike upon *spirits* as *bodily Agents* do upon *Bodies*; and though we, who are *Spectators* only of *corporal* motion, can give no account of the *manner* how one *spirit* acts upon another, yet there is no reason at all to doubt but that they have some way of *impressing* one another, and *communicating* to each other a mutual *sense* and *feeling* of each others *pleasures* and *displeasures*; and if so, then it is easie to suppose, that the more *powerful* any *Spirit* is, the *stronger* and more *exquisite* impressions of its *displeasure* it can make upon other *Spirits*, and consequently that the *Good Angels*, who by preserving their *innocence*, and improving their *perfections*, have *augmented* and *redoubled* their *natural strength* and *vigour*, are much more *powerful* than the *bad* ones, (who have rather *impaired* it) and so are much more able to *withstand* and *repel* the

the violent impressions of the *bad Angels*, than the *bad Angels* can *theirs*; so that though the *bad Angels* may, and oftentimes *do resist* and *oppose* the good, yet they can *never* conquer them, but in the conclusion are still *forced* to *flee* before them, as being unable to withstand their *more powerful impressions*. Since therefore we *wrestle not with flesh and blood*, *i. e.* not only with flesh and blood, but *against Principalities, against Powers, against the Rulers of the darkness of this World, against spiritual wickednesses in high Places, i. e.* against the several *Ranks* of *Devils* that are in the Air under the Command and Conduct of *Beelzebub* their Prince, *Eph. 6. 12.* And since these *Apostate Spirits* are by much *too strong* and *powerful* for us; so that were we left to grapple with them *alone*, by our own *single* strength, they would infallibly *vanquish* and *lead us captive* to eternal ruine, God hath thought meet to *subject* his *holy Angels* to the command of our compassionate *Mediator*; that so when ever we are too hardly *beset* by these *evil spirits*, he might send them forth to *guard* and *protect* us against them, and either to *assist* us in our conflicts with them, or to *chase* them away from us, when we are no longer able to withstand them; and accordingly we have a sure word of promise, that if we *resist the Devil* he shall *fly away from us*, *Jam. 4. 7.* not that our weak *resistance* is in it self sufficient to put those daring and mighty *Spirits* to flight, but the meaning without doubt is, that if when they *assault us* with any *temptation* to sin, we do but *oppose* them with a *sincere* resolution, God will not permit us to be *vanquished* by them; but when ever

they press too hard upon us, will be sure to send down some good Angel to us to *repel* and *drive* them away from us ; for so he hath promised, that *he will not suffer us to be tempted above what we are able, but will with the Temptation also make a way to escape that we may be able to bear it,* 1 Cor. 10. 13. which plainly implies, that should God suffer him, the Devil can tempt us *above what we are able* ; and this without doubt he is ordinarily hindered from by the timely *interpositions* of the *holy Angels*, who when our strength begins to fail, are always ready to *second* us, and with their victorious arms to *encounter* and put to flight those *evil Spirits* that do so importunately tempt us.

V. Another instance of the *Ministry* of *Angels* in the Kingdom of Christ is their *furthering* and *assisting* his Subjects in the *Works* and *Offices* of Religion ; for since they are said to *minister to them who shall be Heirs of Salvation*, there is no doubt but that they minister to them in the discharge of their *Religious Obligations*, upon which their *Salvation* depends ; and since, as our Saviour assures us, *there is joy in the presence of the Angels of God over one sinner that repents,* Luke 15. 10. we cannot but suppose that so far as their own *ability*, and the *Laws* of the *invisible World* will permit them, they do *promote* and *further* our repentance ; since in so doing they *contribute* to their own joy ; and in a word, since the Scripture assures us, that the *Angels* are *present* in our holy *Assemblies* (which that passage of Saint Paul seems necessarily to imply, 1 Cor. 11. 10. *For this cause ought the Woman to have*
power

power over her head, *i. e.* to be veiled in the sacred Assemblies, *because of the Angels*, or out of a decent respect and reverence to those blessed Spirits who are supposed to be present there) since, I say, they are present in our Religious Assemblies, we cannot reasonably suppose them to be present merely as *Idle Auditors* and *Spectators*, who have nothing else to do but only to observe and gaze upon our holy solemnities; and therefore must conclude that their great business there is to assist us in the performance of them, to remove our indispositions, and recollect our wandrings, to fix our attention, excite our affections, and inflame our devotions: for besides, as they are the Ministers of the divine Providence, they have many opportunities of presenting good objects to us, and removing temptations from us, of disciplining our natures with prosperities and afflictions, and of so ordering and varying our outward Circumstances, as to render our duty more facile and easie to us; besides which I say, as they are Spirits they have a very near and familiar access to our Souls; not that they can make any immediate impressions on our Understanding or Will, which are a sphere of light to which no created Spirit can approach, it being under the immediate Oeconomy of the Father of Spirits; but yet being Spirits there is no doubt but they may, and oftentimes do insinuate themselves into our fancies, and mingle with the spirits and humours of our bodies, and by that means never want opportunity both to suggest good thoughts to us, and raise holy affections in us. For that they can work upon our fancies, is apparent, else there could be neither

Angelical nor *Diabolical Dreams*, and if they can so act upon our *fancies*, as to excite new *Images* and *Representations* in them; they may by this means communicate *new* thoughts to our *understanding*, which naturally prints off from the *fancy* those *Ideas* and *Images* which it there finds set and composed. And as they can work upon our *fancies*, so there is no doubt but they can influence our *spirits* and *humours*; else they have not the power so much as to *cure* or *inflict* a disease; and by thus working upon our *spirits* they can *moderate* as they please the *violence* of our *passions*, which are nothing but the flowings and reflowings of our *spirits* to and fro from our hearts; and by influencing our *humours* they can *compose* us, when they please, into such a *sedate* and *serious temper* as is most *apt* to receive *religious impressions*, and to be influenced by the *Heavenly motions* of the Holy Ghost. These things I doubt not the blessed Angels *can* and frequently *do*, though we *perceive* it not, and though by the *Laws* of the world of *Spirits* they may probably be *restrained* from doing their *utmost* for us, that so we may still act with an uncontrouled *freedom*, and be left under a necessity of a constant and diligent *endeavour*; yet this we may be sure of, that as the *evil Angels* are always busie to *pervert* and *seduce* us from our duty, so the *good* are no less active to *reduce* us to, and *assist* us in it.

VI. Another instance of the *Ministry* of *Angels* in the Kingdom of Christ is, their *conducting* the *separated Spirits* of his *faithful Subjects* to the *Mansions of Glory*. It was an ancient Tradition among the Jews, that the *Souls* of the *Faithful* were

were conducted by *Angels* into *Paradise*, of which the *Chaldee Paraphrase* makes mention on *Cant.* 2. 12. and this Tradition of theirs is confirmed by our Saviour, *Luke* 16. 22. where he tells us, that when *Lazarus* died, he was carryed by *Angels* into *Abraham's Bosom*, i. e. into that place of refreshment where the Soul of *Abraham*, who was the Faither of the Faithful, dwells, and in all probability that fiery Chariot and Horses wherein *Elias* was mounted up to Heaven, 2 *Kings* 2. 11. was nothing but a Convoy of *Angels*; and accordingly *Tertullian de anima*, c. 52. stiles the *Angels Evocatores animarum*, i. e. the Messengers of God, that call forth the lingring Souls out of their Bodies, and shew them the *Paraturnam diversorii*, the preparation of those blessed Mansions where they are to abide till the Resurrection. And this Office the good *Angels* do perform to the Souls of the faithful, not meerly to congratulate their safe arrival into the world of blessedness, though there is no doubt but that they, who do so heartily rejoyce in the Conversion of sinners, are ready enough to congratulate their Glorification; but that which seems to be the great reason of this Ministration of theirs, is to guard holy Souls, when they leave their Bodies, through those lower Regions of the Air, which are the Seat and Principality of the Apostate *Angels*, who may therefore be very reasonably supposed to be continually lying in wait there, like birds of prey to seize upon the Souls of men, as soon as they are escaped out of the Cage of their Bodies into the open Air, and either to scare and terrifie them in their passage to Heaven, or.

to lead them away *captive* into their dark Prisons of endless horror and despair; and therefore to prevent their *affrighting* good Souls (which is all the hurt they can do them) as they *pass along* through their Territories, they are no sooner parted from their bodies, but they are taken into the *custody* of some good *Angel* or *Angels*, who *guard* them safe through the Enemies quarters, and *beat off* those *evil Spirits* from them that would fain be *infesting* and *assaulting* them; and it is not at all improbable, but that by this very thing those *evil Spirits* do distinguish what Souls do *belong* to them from what do not, *viz.* their being *destitute* of, or *attended* with this holy *Guard* of *Angels*. When they behold a *separated Spirit* under this *Heavenly Convoy*, they fly away from it with infinite *rage* and *envy* to see it irrecoverably *rescued* out of their power to make it miserable; but when they perceive one *destitute* and *abandoned* of this *Angelick guard*, they immediately seize it as their own, and so commit it to their Chains of *darkness*. And as the good *Angels* do guard good Souls as they pass through the *Air*, against the power and malice of the *Prince of the power of the Air*; so they also *conduct* and *guide* them to their *Mansions of blessedness*. For when the departed Soul is wafted through the *Air* into those immense tracts of *Aether*, wherein the Sun and all the Heavenly bodies swim, how would it be possible for it in such a *vast* and *unknown Continent* ever to find its way to the Seat of the blessed, without the *conduct* of some experienced guide? And who can be better experienced in that *Celestial*

stial Road, than those winged *Messengers* of the Almighty King, who in the execution of his *high behests* are always travelling to and fro between Heaven and Earth? And therefore our Saviour hath committed the *separated Spirits* of his faithful Subjects to these most *skilful* and *faithful Guides*, who in pursuance of his *Commission* are some or other of them still attending upon every good man's decease to receive his Soul into their *Custody*, as soon as ever it is expired, and to guard it against *evil Spirits*, as it passes through the *Air*, and thence to conduct it through all those *spacious fields of Ether*, which extend themselves far and wide beyond all the visible lights of Heaven, to those *happy abodes* which the divine goodness hath prepared for *glorified Spirits*.

VII. And lastly, Another instance of the *Ministry of Angels* to our Saviour in his Kingdom, is their attending and assisting him in the great solemnity of the *day of Judgment*; for thus in all his most solemn and conspicuous works of Providence our Saviour hath still been pleased to make use of the *Ministry* of his holy *Angels*; so when he came to ratifie his *Covenant* with *Jacob*, the mysterious Preface of that great solemnity was a *Ladder* reaching from Heaven to Earth, and the *Angels* ascending and descending upon it, which was doubtless intended for an *Emblem* of that *Everlasting Covenant* by which *Man* was to ascend to *God*, and *God* to descend to *Man*; so also when the *Law* was delivered by him upon the Mount, the *Angels* descended with him, and pitched their Tents about it in *Circles of flaming fire*, to signify to the People those flames
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of *vengeance* that would certainly pursue and seize them, if they were not *obedient* to those words that were thence delivered to them ; so also when he was *born* into the world, the holy *Angels* came down to sing his Christmas Carol, and at once to *proclaim* and *celebrate* his Nativity ; and it is the opinion of some learned Men, that that *multitude* of the *heavenly Host*, which Saint *Luke* speaks of, and who sang that Anthem of *Glory be to God on high* at our Saviour's Nativity, *Luke* 2. 13. contained the whole *Nation* of *Angels*, because in *Heb: 1. 6.* it is said, that *when God brought in the first begotten into the World he said, let all the Angels worship him*, that is, as they understand it, when our Saviour was born, God gave order to all the *Angels* of Heaven to *come down* and *do homage* to him, who was ere long to be their Sovereign Lord under the most high Father. Thus also a little before *Jerusalem* was destroyed, *Josephus* tells us, that the *Heavens* were spread with *Troops* of armed men, who without doubt were the *blessed Angels* that by their phantastick *Combats* in the Air did presignifie the ensuing *Tragedy* of that bloody City. It is no wonder then if the great *solemnity* of *Doomsday*, of which *Jerusalem's* desolation was only a mournful *Type*, shall also be *adorned* and *illustrated* with the presence and attendance of the *holy Angels* : For this *great Transaction* is to be the *winding up* of the vast bottom of divine Providence over the whole Race of fallen and degenerate Mankind, and the *close* and *conclusion* of the *Mediatorial Kingdom* of our Lord and Saviour ; and therefore will without doubt be performed with
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the greatest *Grandeur* and *Magnificence*. This is to be the great Day of our Saviour's *Triumph*, wherein his *Friends* shall be *Crowned*, and his *Enemies* made his *foot-stool*; and such a solemnity may well deserve the attendance and *Ministry* of all the heavenly Angels, who accordingly shall then *descend* with our Saviour from the highest Heavens in bright æthereal Bodies, such as shall render them *gloriously conspicuous* to all the lower world, and so fit to *adorn* the *Triumphs* of that glorious day; for so the Scripture assures us, not only that he shall descend from Heaven with a shout, with the voice of the *Archangel*, and with the *Trump of God*, 1 *Thess.* 4. 16. but also that he shall come in his glory, and all his holy Angels with him, *Matth.* 25. 31. and that he shall be revealed from heaven with his mighty Angels, and that he shall come in his own glory, and in his Father's, and of his holy Angels, *Luke* 9. 26. and in a word, that he shall come in the glory of his Father with the holy Angels, *Mark* 8. 38. But what their *Ministry* is to be in that great Day, I shall hereafter have occasion to shew, when I come to discourse of that solemn *Transaction*.

And now having explained the *Ministry* of the good Angels under Christ, I proceed to treat of the *Ministry* of the evil Angels to him, which principally consists in these four particulars:

First, In trying and exercising the virtues of his Subjects.

Secondly, In chastening and correcting their faults and miscarriages.

Thirdly, In searing and hardening his incorrigible Rebels.

Fourthly,

Fourthly, In *executing* his *vengeance* on them in another World.

I. The Ministry of *evil* Angels to Christ, consists in *trying* and *exercising* the *vertues* of his Subjects ; for *this* being the state of our *trial* and *probation*, wherein we stand *Candidates* for those everlasting *preferments* in the other World, our blessed Lord hath thought meet to surround us with *Difficulties* and *Temptations*, that so being in continual *conflict* with them we may never want opportunity to *exert* and *exercise* our *vertues*, and to give the most glorious *proofs* of our *Courage* and *Constancy* : For *difficulty* is the Spur of *Endeavour*, and the Whet-stone of *Vertue*, without which the *fairest* *Graces* that belong to Humane Nature would be altogether *Useless*, *worthless*, and *Unactive* ; such as *Faith* and *Patience*, *Temperance* and *Equanimity*, *Courage* and *Resignation* to God, all which would scarce deserve the name of *Vertues*, if they had not some *difficulties* to contest withal. Now one of the *greatest* *difficulties* with which our blessed Lord *tries* and *exercises* these *Graces* of our Nature, is the *Temptations* of *evil* Spirits, who as so many *assisting* *Geniuses* to the *corrupt* *inclinations* of our Nature, are permitted by him to rove about the World in innumerable swarms to *Tempt* and *Elicite* those *inclinations* into *action*, and these being *Spirits*, have a much nearer access to the *Souls* of men than any *material* Agents whatsoever ; for though they are totally debarred from all kind of intercourse with the *immediate* *operations* of the *reasonable* Soul, and can no more look into its *thoughts*, than we can into the *bowels* of the *Earth*, yet our *Fancies* and
Imagi-

Imaginations lying open to them, there is no doubt but they *can* and oftentimes *do* make what use they think fit of the *Animal Spirits* there, and *dispose*, and *order*, and *distinguish* them, just as the *Painter* doth his numerous Colours that lie confusedly before him in their *several Shells*, into the *Pictures* and *Phantasms* of whatsoever Objects they please, and *continue* and *repeat* those *Pictures* in our *fancies* as long and as oft as they think meet; and then considering what the *natural use* of the *fancy* is, both to the *Understanding* and *Will*, and how it prompts the *one* with matter of *Invention*, and supplies it with variety of *Objects* to work on, and draws forth or elicits the *other* to chuse or refuse those *Objects* it presents according as they are *amicably* or *odiously* represented; considering these things, I say, it is notorious what mighty *advantages* the *evil Spirits* have of insinuating their black *suggestions* to our *minds*. And then they being very *subtil* and *sagacious* by nature, and having had above five thousand years *experience* to cultivate their Talent of tempting and seducing vs, (*that* having been their *trade* ever since they became Devils) to be sure they can never be at a *loss* when or how to apply themselves to us, and to nick us with *such temptations* as are most *convenient* to our *several* inclinations, conditions, and circumstances; and accordingly, 2 Cor. 2. 11. the Devil is said to have his *Methods* or *Devices*, *i. e.* his *stated Rules* by which he governs his mischievous practice of tempting and seducing Souls, and 2 Tim. 2. 26. we are told of the *snare of the Devil*, or his crafty devices to intangle and captivate mens Souls.

Now

Now though the *design* of these *evil Spirits* in tempting Christ's Subjects is doubtless to *seduce* and *ruine* them, yet it is evident that the *design* of *Christ* in permitting them to tempt them is only to *try* and *exercise* them, and *rouse* them out of their *sloth* and *inactivity*, and by the continual *alarms* of these their restless Adversaries to keep them upon their *guard*, and make them more *watchful* and *vigilant*; and accordingly from the consideration of that *permission* which these *evil Spirits* have to tempt us, we are in Scripture frequently exhorted to *activity* and *vigilance*; so 1 Pet. 5. 8. *Be sober, be vigilant, for the Devil your Adversary goeth about like a roaring Lion, seeking whom he may devour*; So also, Ephes. 6. 11. *Put on the whole armour of God, that ye may be able to stand against the Wiles of the Devil*. Since therefore the Devil's tempting us is used by Christ as a *motive* to excite our *activity*, it is evident that Christ's *intention* in permitting him to tempt us is to *excite* and *stimulate* us thereunto. It is true, the Devil's Temptations may, and often have a quite *contrary effect* on us than Christ *intended*; they may *seduce* us from our *innocence* and *duty*, and thereby involve us in *everlasting perdition*; but if they do, it is our *own fault*, and through our *own consent*, without which they can *never prevail* against us, for we are assured, that if we *resist the Devil* he will *fly away from us*, and that we shall not be tempted by him above what we are *able*: and we are furnished by our Saviour with *sufficient strength* and *assistance* to *repel* his most powerful temptations; but if in-

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stead of imploying our *strength*, and exercising our *virtue* in a *vigorous resistance* of him (which is the thing Christ intended in permitting him to tempt us) we will *tamely* suffer our selves to be *led Captive* by him, we must thank our selves for all the dire and miserable consequents of it.

II. Another instance of the *Ministry* of these *evil Angels* to Christ is their *chastening* and *correcting* the faults and miscarriages of his Subjects. Thus upon great and high *provocations* he many times lets *loose* these evil Spirits upon us, and permits them to pain and punish us either immediately by *themselves*, or mediately by their *Instruments*; for so only to prevent S. Paul's being *exalted above measure through the abundance of his Revelations*, there was given a *Thorn in the Flesh*, the *Messenger of Satan* to buffet him, *i. e.* as it seems most probable, some *evil Spirit* was sent to him from Satan, the Prince of Devils, to inflict some corporal *pain* or *disease* on him (for so the *grieving Thorn*, Ezek. 28. 24. signifies a sore bodily affliction) and though he sought the Lord thrice for this thing that it might depart from him, yet could he receive no other Answer; but *My Grace is sufficient for thee*, see 2 Cor. 12. 7, 8, 9. and it is very probable that those *weaknesses*, *diseases*, and *deaths* which were inflicted on the *Corinthians* for their irreverent communion of the Lord's Supper, *vid.* 1 Cor. 11. 30. were inflicted by the Ministry of *evil Angels*, to whose power and malice they were *abandoned* by our Saviour, as a *just Chastisement* of their prophaneness; for so it is evident the Incessant Person was *corrected* upon the Sentence
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of his Excommunication, which was, that he should be *delivered up unto Satan for the destruction of his Flesh.* 1 Cor. 5. 5. where the *delivering* him up to *Satan* seems to have been in answer to *Satan's* demanding of him; for so in Scripture the Devil is sometimes called, *The accuser of the Brethren*, which accuses them before God day and night, Rev. 12. 10. and sometimes the Ἀντίδικος, which signifies, *an Adversary in Court of Judicature*, that impleads and accuses us before God, 1 Pet. 5. 8. Now this accusation of his is sometimes false and groundless, as in the case of Job, upon which account he is called, Διαβόλος, the Calumniator; but sometimes he accuses us truly, for faults that are real and highly criminal, upon which he requires us of God as he did St. Peter, Luke 22. 31, i. e. he requires us as the Executioner doth a Malefactor, to sift or winnow us as Wheat, i. e. to shake and afflict us; and when ever God is pleased to answer this request, he is truly said to deliver us up to Satan; and this power of delivering up to Satan such persons as are justly accused of great and scandalous sins, God hath communicated to his Church, upon which delivery in the Primitive Ages (when there were no Magistrates to second the Churches Censures with Corporal punishments) Satan as the Liſtor or Executioner of our Saviour immediately seized the Criminal, and inflicted on him some bodily disease or torment, which Saint Ignatius calls, κόλασις Διαβόλου, the punishment of the Devil, Epist. ad Roman. for so in our Saviour's time, and before and after it, it was usual for evil Spirits, by God's permission, to inflict diseases and

and *torments* on mens bodies, of which there are innumerable instances in the *Gospels*, and the *Writings of the Primitive Fathers*; and that this was then the usual consequence of *Excommunication*, is evident from that phrase, *For the destruction of the flesh*, which plainly signifies some *corporal punishment* consequent to that *Tremendous Sentence* which is therefore called a *Rod*, 1 Cor. 4. 21. because of the *bodily correction* that followed it.

But since the *power of corporal punishments* hath been derived by Christ upon Christian *Magistrates*; he very rarely chastens his Subjects with any *bodily pains* by the immediate Agency of *evil Spirits*, but hath wholly deposited it in the hands of the *Temporal Powers*, who are now his sole *Ministers and Revengers* to execute wrath upon those that do evil. But yet still upon occasion he so far makes use of the *Ministry of the Devils* in correcting us, as to permit them to excite wicked men, and especially wicked *Princes and Governours* to plague and persecute us: When he sees his *Church* or any particular part of it degenerating from the purity of his Religion, or waxing cold and remiss in their love and duty to him, he many times gives a loose to these malignant *Spirits*; who always burn with inveterate rancour against it, and permits them to provoke and stimulate its Enemies to exert and employ their power against it; So that whatsoever mischiefs wicked *Princes or men* do to the *Church of Christ*; or to any part of it, they do it only as the *Instruments* of these *evil Angels*; and by their mischievous suggestions and instigations; for so Christ tells the *Church of Smyrna* in Rev. 2. 10. *The Devil shall cast some of you into prison; that is*

the *wicked Governours* there shall do it by the *instigation* of the *Devil*, to whom I will certainly give *permission* to *instigate* them thereunto, for so Christ is said to *have the Keys of the bottomless Pit*, Rev. 1. 18. that is, power to *confine* or let *loose* those *evil Spirits*, that inhabit it, at his pleasure; and when he thinks fit, to *confine* them, we find the Church enjoys *peace*, and *rest*, and *prosperity*, Rev. 20. 1, 2, 3, 4. But no sooner doth he let them *loose* again, but they are immediately *instigating* the *wicked powers* of the Earth to *fight* against it and *persecute* it, *Ibid.* ver. 7, 8, 9. from whence it is evident that the *power* of these *evil Spirits* to *excite* evil *Princes* or men to *persecute* his Church is under the *restraint* and *determination* of our Saviour, that they can proceed no farther in this their mischievous design, than he thinks meet to *permit* them, and consequently, that in all those *persecutions* to which they excite their *Instruments*, they are but the *Ministers* and *Executioners* of Christ, even as the *Dog* is the *Shepherds* in worrying the *straying Sheep* into the fold.

III. Another instance of the *Ministry* of *evil Spirits* to Christ is their *hardening* and *confirming* incorrigible and obstinate sinners in their wicked purposes. For when notwithstanding all those powerful *Methods* which in the administration of his Government Christ uses to *reduce* and *reclaim* men, they still persist in their *Rebellion*, when they have conquer'd his *Grace*, quenched his *Spirit*, broke through all his *persuasions*, and baffled all his *Arts* of saving them, he many times *withdraws* from them those powerful *aids* of his *Spirit*, and of his *holy Angels*, which they have wilfully

neglected, and utterly *abandons* them to the powers of *Darkness*, whom from thenceforth he freely *permits* to tempt and seduce them, and to toll them on at their pleasure from sin to sin, and from one degree of sin to another, till they have *filled up* the measure of their iniquities ; and this without doubt is the *severest punishment* that *Christ* inflicts upon Sinners on this side Hell ; for this is a kind of *Damnation* above ground to be *delivered* up alive to those restless Furies, who having free leave to back and ride us at their pleasure, to be sure will never cease *stimulating* and *spurring* us on from wickedness to wickedness, till they have *leapt* us headlong into the *everlasting burnings*. And this, I conceive, is the meaning of God's *hardening* sinners so often mentioned in the holy Scripture, which doth not at all imply, that God by any *positive act* of his own *infuses* any sinful quality into mens *wills* to excite or stimulate them to sin, as *some* men have blasphemously enough asserted, for *God cannot be tempted with evil*, neither *tempteth* he any man ; but when men have a long while *hardned* themselves against all the powerful *impressions* of his *Grace*, and in the pursuit of their wicked courses have turned a *deaf ear* to all his *persuasions* to the contrary, then as a just *punishment* of their incorrigible *obstinacy*, he many times withdraws from them the influences of his *Grace*, and *delivers them up to Satan*, or, which is the same thing, *permits* him to seize them as his own, and to take *possession* of them, and as a *wicked soul* to *animate* and *act* them in all their wickedness ; for so the Devil is said *ἐνεργεῖν*, to *work in the Children of disobedience*, so that these Children of disobe-

ence are a sort of ἐνεργούμενοι, of persons that are *possessed* and *acted* by the Devil. And too many deplorable instances there are of *wicked* men that sin on at that rate as if they were *really acted* by some *Diabolical Genius*, that are *hurried* into such *monstrous* extravagancies of wickedness, as are neither *pleasant*, nor *profitable*, nor *reputable*; so that they gratifie no *passion* or *appetite* in human nature by committing them, but do seem to sin merely for the *sake* of sinning, out of a kind of *preternatural malice*, when they can scarce give any *other reason* to themselves why they do such an action, but only this, *because it is wicked*; so truly *Diabolical* is their love of wickedness, so *abstract* from all those *motives* which are wont to affect the *passions* and *appetites* of men, that it is hardly resolvable into any *other reason*, but that they are *delivered up* by God to be *informed* and *acted* by the Devil; who having once obtained the *possession* of them, continually plies them with *Temptation*, and never ceases *urging* and *pressing* them forward from one degree of wickedness to another, till at length he hath *scared* and *hardened* them into final and incurable *Impenitence*. And this in particular was the case of *Judas*, who having long persisted in his *Thievery* and *Sacrilege*, notwithstanding all those *warnings* and *admonitions* our Saviour had given him to the contrary, was at length *abandoned* to that *Devil* to whose *Temptations* he had been so *obsequious*, upon which it is said, that *the Devil entered into him*, Luke 22. 3. and the Devil being in *possession* of him, immediately *provokes* and *irritates* him to the foulest and most horrible villany that ever any mortal

tal Creature was guilty of; for so, *John* 13. 2. we are told, that *the Devil put it into the heart of Judas to betray Christ*. But as yet it seems he was not totally abandoned to the Devil, who had only permission to make that black and dire proposal to him; after which our Saviour attempts by the most *Pathetick perswasions* to prevent his compliance, *Mark* 14. 21. notwithstanding which, the Wretch being still enticed by his own *covetousness* to listen to that horrid suggestion, our Saviour having marked him out for a *Traytor* by giving him the Sop, it is said again, that *Satan entred into him*; and upon this second entrance our Saviour gives him up for desperate; for, *that thou dost*, saith he, *do quickly*, *John* 13. 27. as much as if he had said, now I find the Devil has the full possession of thee, and that henceforth there remains no more hope of reclaiming thee, go therefore and dispatch thy wicked purpose as soon as thou pleasest. So that now, it seems, he was entirely delivered up to the Devil, who thereupon immediately hurries him to the execution of his black design.

IV. And lastly, Another instance of the Ministry of evil Spirits to Christ is their executing his vengeance on incorrigible sinners in the other World. For since, as I have shewn before, our Saviour makes use of the power and malice of these evil Spirits to correct and chasten men in this life, why may we not thence conclude, that he makes use of the same to plague and punish them in the life to come; especially considering that they bear the same malice to us in the other life that they did in this; for they tempt us to sin here for no other end but that they may make us miserable

there ; and therefore to be sure that *same malice* of theirs which excites them *now* to contribute all they can to our *sin*, will equally provoke them *then* to contribute all they can to our *misery*, and render them altogether as active in *tormenting* us in *Hell* as they were in *tempting* us upon *Earth*; and then considering that *Spirits* can act upon *Spirits*, as well as *Bodies* upon *Bodies*, and that the *more powerful* any Spirit is, the *more vigorously* it can act upon other Spirits, we may be sure that those *evil Spirits* being *Angels* by nature, are incomparably *more powerful* than the *souls* of men, and therefore can act upon them with unspeakable *more force* and *vigour* than one *Soul* can on another ; for the *weaker* any Spirit is, the *more passive* it must necessarily be to those Spirits that are *stronger* and *more powerful*, and therefore by how much *weaker* wicked *Souls* are than wicked *Angels*, by so much *more passive* must they be to their power, and consequently, be so much *more liable* to be vexed and tormented by them ; and since in all probability the *disproportion* which *Nature* hath made between the power of *Angels* and *Souls* is far greater than that which *sin* hath made between the power of one *Angel* and another, we may reasonably conclude, that wicked *Souls* are far *more impressible* by the power of wicked *Angels* than wicked *Angels* are by the power of good *Angels* ; and therefore since the good *Angels* can make such *violent impressions* upon the wicked ones as they are not able to endure, but are still forced to *fly* before them, as oft as they encounter them, *vid. P. 965.* what *intolerable impressions* can wicked *Angels* make upon wicked *Souls* when they are abandoned by God to their

their *malice* and *fury*, for though our *Souls* are no more impressible by *corporeal* action than the *beams* of the *Sun* are by the blows of a *Hammer*, yet that they can feel the force of *spiritual* action, we find by every day experience ; for so a *thought* which is a *spiritual* action, if it be very *horrible* or *dismal*, doth as sensibly *pain* and *aggrieve* our *Souls* as the most exquisite *Corporeal* torment can our *Bodies*. Now there is no doubt but *evil Spirits* can suggest preternatural *horrors* to our *minds*, and repeat and urge them with such *Importunity* and *vehemence*, as to render them most exquisitely *painful* and *dolorous*, of the truth of which we have a woful *Example* in that miserable Wretch, *Francis Spira*, who upon that woful breach he made in his *Conscience* by *renouncing* his Religion, notwithstanding he had received several kind *admonitions* from Heaven to the contrary, was *forsaken* of God, and *delivered up* alive into the hands of those dire *Tormenters* of *Souls* ; whereupon though he had not the least symptom of *bodily melancholy*, he was immediately seized with such an inexpressible *Agony* of *mind*, as amazed his Physicians, astonished his Friends, and struck terror into all that beheld him ; for he was so near to the condition of a *darned Spirit*, that he verily believed *Hell* it self was *more tolerable* than those *invisible lashes* that his *Soul* endur'd without any intermission, and therefore he often wished that he were in *Hell*, and as often attempted to dispatch himself thither in hope to find *sanctuary* there from those *direful thoughts* which continually preyed upon his *Soul*. Now, that these *Horrors* were inflicted on him by *Diabolical suggestion* is evident

both by the impenetrable *hardness* and *obstinacy* of his mind against all the motives of *Repentance* that accompanied them, and by the horrible *blasphemies* they frequently extorted from him. And if now in this life they have so much power to torment our *minds*, whenever God thinks it meet to let them *loose* upon us, what will they have *hereafter*, when our wretched *Spirits* shall be utterly *abandoned* to their mercy, and they shall have a *free* scope to exert their *fury* on us; and *glut* their hungry *malice* with our *Torment* and *vexation*? And since it is evident they do not want *power*, we may certainly conclude even from that *natural malignity* that is in the temper of a Devil, they do not want *Will* to plague and torture us in the *other* World. And this *Will* and *Power* of theirs our Saviour makes use of as the *Common Executioner* of his Vengeance upon incorrigible sinners in the *other* Life; for as soon as ever a wicked *Soul* departs from its *Body*, it is immediately consigned into the hands of those *Diabolical Furies*, who like so many hungry Hounds seize it with infinite greediness, and fall a *tearing* and *worrying* it with horrible *suggestions* without any pause or intermission, and by continually recording its sins to it, and reproaching it with the *folly* of them, and putting it in mind of that dismal *eternal* futurity it must suffer for them, do incessantly *sting* and *vex* it with swarms of *dire reflections* and *tormenting thoughts*, which are the only *Instruments* of Torment that can fasten upon a *Soul*. And hence in *Matt. 18. 34.* the Devils, to whom the wicked *Servant* was *delivered* up by his Master for his cruelty toward his fellow *Servant*, are called

led *Tormenters*, as being the *Ministers* of our Saviour's just *Vengeance* upon wicked and incorrigible offenders.

And thus having shewn at large that the good and bad Angels are the *Ministers* of *Christ*, and wherein their *Ministry* to him *consists*, I proceed to the
 III. Third sort of the Ministers of *Christ's* Kingdom, *viz.* The *Kings* and *Governours* of the World; for though there are many *Infidel Kings* in the World that know not *Christ*, and that never submitted themselves to his Empire, but instead of that do openly defie and persecute his holy Religion, yet *these* of right are *subject* to him, though in fact they are *enslaved* to the *Devil*, and he hath the *disposal* of their Crowns, and the *command* of their power, and doth actually *employ* and *use* it, even as he doth the power of the *Devils*, in the prosecution of the righteous *ends* of his Government. And though too many of *those Kings* who by their *visible* profession of Christianity, have actually *submitted* themselves to the Scepter of *Christ*, have yet together with Christianity espoused the Interest of sundry *Antichristian* Principles, in pursuance of which they have been as inveterate Enemies and Persecutors of the truth as it is in *Jesus* as any of the Heathen Kings or Emperors; yet *these* also, notwithstanding their male-administration are the *Subjects* and *Ministers* of our Saviour, and it is by *his Authority* and *Commission* that they Reign, and by *his Omnipotent Providence* that all their wicked designs and actions are *over-ruled* to gracious ends and purposes: so that all the *Sovereign Powers* of the Earth are *subjected* by God to the Dominion of
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our Saviour, and in their respective Kingdoms and Empires are only his *Substitutes* and *Vicegerents* : for so we are told not only that *all judgment is committed to him*, and that *all power is committed to him in heaven and earth*; and that he is *Heir of all things*, and hath power over all flesh, but also that he is *King of Kings*, and *Lord of Lords*, the only *Potentate*, the head of all *Principality and Power*, and the *Prince of all the Kings of the Earth*, *vid. P.* 810. and so the Fathers of the Council of *Ariminum* tell *Constantinus* the *Arian* Emperor, that it was by Christ's Donation that he held his Empire, *ὃ ἐ[χεις] σοι καὶ τὸ βασιλεῖν ἔπας ὑψήξεν ὡ καὶ ἡμᾶς οἰκουμένης χειρὶν*, by him, *i.e.* Christ, thou art appointed to Reign over all the World, upon which account *Liberius* advises him, *μὴ μάχεσθαι καὶ δεδωκότα σοι καὶ ἀρχῶν ταύτῃ μὴ ἀντ' ἐυχαιρίας ἀσελήσης εἰς αὐτὸν*. do not fight against Christ who hath bestowed his Empire upon thee; do not render him *Impiety* instead of *Gratitude*: and to the same purpose *Athanasius* tells us, *λαμβάνων ἐν ᾧ χειρὸς καὶ θρόνον μετέστησεν αὐτὸν καὶ ἔδωκε πῶς ἀγίοις χριστιανῶν βασιλεῦσιν ἐπαναστρέφαι τέτους ἐπὶ καὶ οἶκον Ἰακώβ*. (*i.e.*) that Christ having received the Throne, hath translated it from Heathen to holy Christian Kings to return them back to the House of *Jacob*. So that both from *Scripture* and the current Doctrine of the *Primitive Church*, it is evident that all the *Sovereign Powers* upon Earth are *subjected* to our Saviour, and are only the *Ministers* and *Viceroy*s of his universal Kingdom.

But for the farther prosecution of this Argument I shall shew in the first place, that by this their *subjection* to Christ they are not *deprived* of
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any *natural Right* of their *Sovereignty*, and secondly, that they are *obliged* by it to certain *Ministries* in the Kingdom of *Christ*.

First, That by their *subjection* they are not *deprived* of any *natural Right* of their *Sovereignty*, for when our Saviour pronounced the Sentence *Give unto Caesar the things that are Caesar's*, he thereby *renewed* the Patent of *Sovereign Powers*, and *reinvested* them in all the *natural Rights* of their *Sovereignty* which doubtless are included in *the things that are Caesar's*, for upon the Pharisees asking him that captious question, *It is lawful to pay Tribute to Caesar?* He doth not answer yes it is *lawful*, which yet had been a sufficient reply to their Question, but calls for a *Tribute Penny*, and having asked them *whose Image and Superscription* that was upon it, and being answered *Caesar's*, he returns them an Answer much larger than their Question, *Give unto Caesar the things that are Caesar's*, (*i. e.*) it is certain that you are obliged *not only* to pay *Tribute to Caesar*, but also to render him *whatever else* is *due* to him by virtue of his *Sovereign Power*, for *Sovereign Power* being *immediately* founded on the *Dominion* of God hath from thence these two *unalienable Rights* derived to it, to which all the *essential Rights* of *Sovereignty* are *Reducible*: First to *Command* in *all things* as it judges most convenient for the *publick good*, where God hath *not Countermanded*, for the *Power* of *Sovereigns* descending from God can *only* be *limited* by *God* or *themselves*; for if they are *limitable* by any *other Power*, they are *Subjects* to *that Power*, and so can no longer be *Sovereigns*, and if they are *li-*
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mitable only by God or themselves, then where they are not limited either by God or themselves, they must necessarily have a right to command. Secondly, The other *unalienable* Right that is derived to them from God is to be *accountable* only to God; for by deriving to them *Sovereign Power*, God hath exalted them above *all Powers*, but his own, and therefore since *no Power* can be *accountable* but to a *superiour Power*, and since *Sovereigns* have *no Superiour Power* but God, it is to God only, from whom they received their Power, that they are *accountable* for the administration of it. These therefore are the *natural Rights* of *Sovereign Powers*, and these *Rights* remain *intire* and *inviolable* in them notwithstanding their *subjection* to the *Mediatorial Scepter* of our Saviour, as I shall endeavour to shew in the particulars.

First, Therefore by this their *subjection* to Christ they are not *deprived* of their *natural Right* of commanding in *all cases* as they shall judge most convenient for the *publick Good*, where God hath not countermanded them, For the *Christian Religion* is so far from any way *retrenching* the power of *Princes*, that it abundantly *confirms* and *enforces* it, by requiring us to *submit* to every *Ordinance* of man for the *Lords sake*, to be *subject* to the *higher Powers*, and that not only for *wrath*, but for *conscience sake*, to *submit* to *Principalities* and *Powers*, and to obey *Magistrates*, to render *Tribute* to whom *Tribute* is due, *Custom* to whom *Custom*, *Fear* to whom *Fear*, *Honour* to whom *Honour*, (*i. e.*) to submit to all the lawful impositions of our *Princes*, whether it be of *Taxes*, or of any other matter whatsoever, and in all the New Testa-
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ment there is only *one limitation* made of our obedience, which is a *natural* and *eternal* one, and that is that *we ought to obey God rather than Man*, that is, when *Man's* Command and *God's* do apparently *clash* and *interfere* with each other ; for in this case the Magistrate hath *no Right* to be obeyed, because *his Will* is *countermanded* by a *Superiour Authority*: by which *Exception* this general *Rule* is confirmed, that in all cases whatsoever, whether *Temporal* or *Spiritual*, *Civil* or *Ecclesiastical*, Sovereign Powers have an *unalienable right* to be obeyed. For if their Right to be obeyed in the Kingdom of Christ extended *only* to *Civil* and *Temporal* causes, their Authority would be very much *lessened* and *Retrenched* by their *subjection* to our Saviour ; since *before* their subjection to him it undoubtedly extended to *all causes whatsoever* ; because being *Sovereign* under *God*, it could have no other *bounds* or *limits* but what *God* had set to it ; and therefore since *before* their subjection to Christ, *God* had *bounded* their Authority by no other *Law* but that of *Nature*, it must either be made appear that the *Law* of *Nature* did then *limit* their Authority only to *Civil* causes, (which I am sure is impossible) or it will necessarily follow, that it extended also to *Spiritual* and *Ecclesiastical*, and if it did so *then*, it must do so *still*, unless it be made appear that *Christianity* hath *retrenched* and *lessened* it. It is true, Christ hath erected a *standing form* of *spiritual Government*, in his Church and it is as true that *all Government*, whether *Spiritual* or *Temporal*, includes a *Legislative Power* in it, or a power of commanding its Subjects ; but this is no *limitation* of the commanding power of

Sovereign Princes, who must still be obeyed in *all things* where Christ hath not countermanded, though the Church should command the *contrary*, for Christ *never authorized* the Governours of his Church to controul the commanding Power of Princes, but hath left all matters of *indifference* as absolutely to their disposal and determination as ever they were before his *spiritual Government* was erected, and matters of *indifference* are the sole matter both of *purely Civil* and *purely Ecclesiastical* Laws, and therefore after the Church by its Legislative power hath *restrained* any matter of *Indifference*, the Civil Sovereign, in whose disposal all matters of *indifference* are, may, if he see good occasion, *release* and *free* it again, and impose the *contrary* matter of *indifference*, and if he doth so, all Christian People are *obliged* by the *express Commands* of Scripture to *obey* him; for the Scripture Commands of Obedience to the Temporal Sovereignty have no such exception as this annexed to them, *except the Church command the contrary*; and in matters of Duty what have we to do to make exception where God hath made none? And indeed where there are *two Legislative Powers*, the one must necessarily be subject to the other, or it will be *impossible* for the Subject in many cases without sinning to obey either. For when ever the Commands of the Civil State do happen to *clash* with the Commands of the Church, either the Church must be obliged to submit to the State, or the State to the Church, or the Subject cannot possibly obey the *one* without sinning against the *other*. If it be said, that the Church must submit to the State, in things

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appertaining to the *State* ; and the *State* to the *Church*, and so *both* are supreme in their *own Province*, I would fain know what is to be done when these *two Powers* differ about the things which appertain to the *one* and to the *other* ; the *State* saith this appertains to *me*, and so *commands* it, the *Church* saith this appertains to *me*, and so *forbids* it ; now in this case it is certain that one or the other must be obliged to *give way*, or the Subject can neither *obey* nor *disobey* either without sinning, and which soever of the *two* it be that is obliged to give way, by virtue of that Obligation it must be *subjected* to the *other*. So that now the Question is only this, which of the *two Legislative Powers* is *Supreme* , and it would be impertinent to say that they are *both Supreme* in their proper *Province*, the one in *Civil*, and the other in *Spiritual* causes, because it is in *suspence* whether the cause in which they countermand each other be *Civil* or *Spiritual*, so that in this case I must either be obliged to *obey neither*, which is notoriously *false*, or whatsoever the cause be in it self, to yield obedience to the *one*, and to disobey the *other*, and if I must obey the *Civil Power*, whether the Cause be *Civil* or *Spiritual*, then the *Civil Power* must be *supreme* in both ; as on the contrary, if I must obey the *Church Power* whether the cause be *Spiritual* or *Civil*, it will as necessarily follow that the *Church Power* is *supreme* in both. Which *latter* we are sure is *false*, as the Scripture is *true* ; for in *Civil* matters it is agreed on all hands, that the Scripture concludes *all men* as well *Clergy* as *Laity*, under the obligation of Obedience to the *Civil Sovereign*, and that *none* are exempt,

exempt, no not the *Apostles* themselves, or the *Bishops* succeeding them in the spiritual Government, whether we consider them *seperately* or *conjunctly*, and if in all *Civil Causes* I am obliged to *obey* the command of the *Civil Power*, then it is most certain that if the Case in contest between *that* and the *spiritual Power* be really *Civil*, I am obliged to *disobey* the countermand of the spiritual Power; but if on the contrary I must *disobey* the Command of the *Civil Power*; supposing the *cause* to be *spiritual*, which way can I turn my self without danger of sinning, so that unless one of these two Powers are *Supreme* in both causes, when ever *any* cause happens to be contested between them, (as to be sure *many* must between two *Rival Powers*) I can neither *obey* nor *disobey* without sinning against one or both; and can we imagine that God, who is the *God of Order and not of Confusion*, would ever involve us in such *inextricable* difficulties by subjecting us to *two* *supreme* Powers that are subject to *clash* and *interfere* with one another? Wherefore although, as I shall shew by and by, the Church is invested with a *Legislative Power*, whereby it can *restrain* things that were *free* and *indifferent* for its own *security*, and *decency*, and *order*; yet this Power is *subordinate* to the *Civil Legislation* (which is in *all* causes *Supreme*) and cannot enact against it, controul and countermand it in *any* *indifferent* matter, whether *Temporal* or *Spiritual*; but stands obliged to *recede* to the *Civil Sovereign*, who hath the *supreme* disposal of all *indifferent* things, and in all contested cases to *veil* its Authority to his:

And accordingly we find that during the first three hundred years when the *Civil Powers* were *Enemies* to Christianity, and did no otherwise concern themselves with it than to *ruin* and *extirpate* it, the Church made *Laws* for it *self*, and by its *own Legislative Power* enacted whatsoever it judged convenient or necessary for its own *security* or *edification*; but yet it never *presumed* in any indifferent matter to *contradict* the *Laws* of the Empire, nor did ever any Christian, because he was a Subject of the *Church*, refuse to obey his *Prince* in any case whatsoever, where God had not *countermanded* him; as is most evident from hence, because in all the History of those times we do not find *one instance* of any Christian that suffered for so doing. In those days, there were no *Martyrs* for *indifferent* things, which to be sure there must have been, had the Church then taken upon it to *determine* indifferences *contrary* to the *Edicts* of the Emperor; but the only thing they then suffered for, was their *refusal* to *disobey* the *express Will* of God, in compliance with the wicked *Wills* of *men*; which is an unanswerable Argument, that in those days the Church never *assumed* to it self any *supreme Authority* over *indifferent* things, either in *Spirituals* or *Temporals*, but left that in those hands where God had placed it, *viz* in the hands of the *Civil Sovereign*, with whose *Imperial Laws* its *Canons* never interfered, with whose *Legislative Power* it never *justled* for the Wall, but chearfully *submitted* to it in all things, wherein it was not *determined* to the *contrary* by the *express Will* of God. And when afterwards the *Civil Sovereign* embraced *Christia-*

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nity, he did not thereby *divest* himself of his *Supremacy* over all *indifferent* things in all causes whatsoever, but by his own *Authority* he not only *convened* General Councils, and for the most part *presided* in them (as particularly in that of *Ephesus*, *Chalcedon*, the sixth General one in *Constantinople*, called *Trullo*, and several others) and *enforced* their *Canons* with his own Imperial *Edicts*, but many times made *Laws*, even in Church matters *without* them; to which the Ecclesiastical Governours yielded the same *Obedience* as they did to the *Decrees* of the most œcumenical Councils: for so, not only *Constantine*, who was the first Christian Emperor, made *Laws* concerning the *Festivals* of the Church, Ordaining what might, and what might not be done upon the *Lord's Day*, and not only several of those Ecclesiastical *Laws* in *Gratian's* Collection are now *confessed* on all hands to be the *Laws* of *Princes*, but the first *Titles* of the Code are all of them concerning *Ecclesiastical matters*, and so also in the *Laws* of the *Goths* and *Vandals*, the *Authenticks* and *Capitulars* of the *French Kings*, there are numerous instances of the *Legislative Power* of *Kings* in *Ecclesiastical* matters, and this power was openly asserted by the *French Embassadors* in the Council of *Trent*, viz. that the *Kings of France* following the examples of other Christian Emperors had frequently made *Laws* for the Church, which were so far from being countermanded by the Bishops of *Rome*, that they received many of them into their own *Canons*, and that the *Gallican Church* had been always governed by the Ecclesiastical *Laws* which were made by their *Kings*, and Cardinal

dinal *Cusanus* tells us, *lib. 2 Cath. Concord. c 40.* that he himself had collected Eighty six Chapters of *Ecclesiastical Laws*, made by the ancient *Emperors* ; besides many others of *Charles the Great* and his Successors, in which there are many things concerning the *Popes* and all other *Patriarchs*, declaring that he never read that ever any Pope was asked to *confirm* those Laws, or that ever they were accounted the *less obligatory* because they wanted the Papal *confirmation*. And indeed before Pope *Hildebrand*, who was the *first* Bishop that challenged the Supreme *Legislation* in *Ecclesiastical* affairs, it is notoriously known that the greatest *Prelates* of the Church frequently addressed themselves to the *Emperor* for such good *Laws*, as the present *necessities* of the Church called for. Thus Pope *Damasus* intreated the *Emperor Honorius* to make a Law for the more *Regular Election* of the *Popes*. Thus also *Sergius*, Patriarch of *Constantinople*, supplicated the *Emperor Heraclius* to forbid by a *Pragmatick Sanction* the admission of any man into the *Clergy*, unless it were into a dead Place ; and it was, (as it is thought) upon *S. Ambrose's* intreaty that *Theodosius* made a Law for the disannulling of *Marriages* within the *Prohibited degrees* : so when the *Emperor Justinian* turned the ancient *Canons* of the Church into *Imperial Laws*, he was so far from being *accused* of being an *Usurper* of the *Ecclesiastical Power*, that Pope *Adrian IV.* highly extolls him for so doing, though in his 123 Novel that *Emperor* affirms, that *οὐδὲν ἄβατον ἔστιν εἰς ζήτησιν τῆ βασιλείας*, nothing is impervious to the inspection and cognisance of the King, in which *S. Austin*

accords with him, when he affirms the Kings do nothing but their duty, *Cum in suo regno bona jubeant, mala prohibeant, non solum quæ pertinent ad humanam societatem, verum etiam quæ pertinent ad divinam Religionem, i. e.* when they make good *Laws*, not only concerning humane Society, but also concerning divine Religion; by all which it is evident that the *Civil Powers* for several ages after they became *Christians* did claim and exercise a *Supreme Legislative Power* in causes *Ecclesiastical* as well as *Civil*, and this without any contradiction from the Bishops and Governours of the Church; for as for that saying, *Quid Imperatori cum Ecclesia?* What hath the Emperor to do with the Church? It was not the Language of the Church, but of that firebrand *Donatus*, who was the Ring-leader of one of the most factious and turbulent *Heresies* that ever infested the Christian World; and if in those instances wherein they exerted their *Legislative Power* in *Ecclesiastical* Causes, the Church had no power to *Controul* or *Countermand* them, then neither hath it in any other instance of the same nature; and if so, then notwithstanding their *subjection* to our Saviour, they still retain their *Supreme Commanding Power* over all matters of *indifference*, whether it be in *Civil* or *Ecclesiastical* causes. But then

Secondly, by this their *subjection* to our Saviour, they are not deprived of their *natural Right* of being *unaccountable* to any but to God alone through Jesus Christ; for all the difference between the state of Sovereign Powers in this matter, *before* and *after* their subjection to Christ's Mediatorial Scepter, is only this, that *before* they were

were accountable to God only *immediately*, whereas now they are accountable to God only through *Jesus Christ* ; for *Christ* being Authorized by God to *Mediate* for him, or, which is the same thing, to be his *Vicgerent* in the World, all things are now *subjected* to him, and God now rules and judges, rewards and punishes all men *by him* whether they are *Subjects* or *Sovereigns*, *Vassals* or *Emperors* ; for so in the great transaction of the last day we are told that the *Kings* of the Earth shall be arraigned before *his* Judgment Seat, *Rev.* 6. 15, 16, 17. but though they are now accountable *immediately* to *Christ*, who during this *Evangelical Oeconomy* is to rule and judge for God ; yet in respect of any *Earthly Tribunal*, they remain altogether as *Sovereign* and *unaccountable* as ever : for to be *Sovereign* and *unaccountable* are convertible terms, and it is nonsense to say, either that any Power is *unaccountable* which hath any *Superiour*, or that any Power is *accountable* which is *Sovereign* and *Supreme*, so that by necessity of nature those Powers which are *Sovereign* upon Earth must be *unaccountable* to any Power upon Earth, because to call to account is an act of *Superiority*, and that which is *Supreme* can have no *Superiour* to account to ; so that unless it be made appear that *Christ* hath erected some *earthly Tribunal* that is *Superiour* to the *Tribunals* of the *Supreme Civil Powers*, he must of necessity have left them as *unaccountable* as he found them. Now it is plain, that our Saviour erected *no other Tribunal* in this World, but only that of the *Spiritual* or *Eccelesiastical Government*, which he was so far from advancing *above* the *Tribunal* of the

Civil Sovereign, that while he was upon Earth he acknowledged himself to be *subject* and *accountable* thereunto, though he was then *the Supreme Bishop* and Head of that *Spiritual Regiment*, and this he did not only by *Recognizing Caesar's Right* of receiving *Tribute* from him, of which I have spoken before, (for by bidding them *render to Caesar the things that are Caesars* he leaves *Sovereign Princes* in the quiet possession of all those *Rights* which he found them possessed of, and requires their *Subjects* to pay them whatsoever is essentially *due* to their *Sovereignty*, and whatsoever the *Laws* and *Customs* of Nations had before determined to be their *Right*) but also by acknowledging before *Pilate* the *Right* of the *Civil Tribunal* to call him to account, *Joh. 19. 1.* where he confesses that the *Power* by which *Pilate* arraigned him was *given him from above*, and by reprehending *St. Peter* for endeavouring by force to rescue him out of the hands of the *Civil Powers*, *Put up thy Sword*, saith he, *into his place, for all that take the sword shall perish by the sword*, *Matth. 26. 52.* in which words it was far from his intention to prohibit the use of the *Sword* either to *Governours*, who, as *S. Paul* tells us, *bear not the Sword in vain*, or to private persons in their own *lawful defence*; for he commands his own *Disciples* to *buy them swords* to defend themselves against *Robbers* and *lawless Cut-throats*, who, as *Josephus* tells, did very much abound in those days, *Luke 22. 36.* but all that he intended was to *forbid* drawing the *Sword* against *lawful Authority* in any case whatsoever, though it were for the *defence* and *security* of his own person; for this was *S. Peter's* case, who

who in the *defence* of his *Saviour* resisted the High Priests Officers who came armed with a *lawful* Authority to seize and apprehend him; in which our *Saviour* plainly owns himself *accountable* to the *Civil* Authority of his Country: for if he had not been so, it could be no *fault* in *St. Peter* to endeavour to *rescue* him from its Ministers, and if *Christ* himself, while he was upon Earth were *subject* to the *Civil* Authority, what an high piece of arrogance is it for those who are at most but his *Vicars* and *Ministers*, to claim or pretend an *exemption*? And if it were so great a fault in *S. Peter*, to draw his Sword against *lawful* Authority, though it were in the *defence* of his *Saviours* Person, then doubtless it is no less a *fault* in his *Successors* to pretend a Right from *S. Peter* to draw their Swords against Sovereign Princes, though it be in the *defence* of their *Saviours* Religion. And as our *Saviour* owned himself *subject* and *accountable* to the *Civil* Tribunal, so *S. Paul's* injunction is universal, *Let every Soul be subject to the higher Powers*; and surely every Soul must include the whole body of the *Clergy* as well as of the *Laity*, unless we can produce some *clear* and *express* exception to the contrary, and as the Command extends *universally* to all, so doth the reason of it also, *for the Powers that are, are ordained of God*; and if we must be *subject* to them, because they rule by *God's* Authority, then it is certain there are none that are *subject* to *God*, but are under the force and obligation of this Reason. And then he goes on, *Whosoever resisteth the Power* (of whatsoever Degree or Order of men he be) *resisteth the Ordinance of God, and they that*

resist shall receive to themselves *damnation*; and if according to the Law of our *Saviour*, it be a *damnable sin* for any person or persons whatsoever to *resist* the *Civil Authority*, then it is a plain case, that our *Saviour* hath not at all *depressed* the *Sovereignty* of the *Secular Powers* by *subjecting* it to any *Superiour Tribunal*; but hath left it as *absolute* and *unaccountable* as ever it was *before* it was *subjected* to his *Empire*. And thus having proved that *Sovereign Princes* are not *divested* of any *natural Right* of their *Sovereignty* by their *subjection* in the *Mediatorial Scepter* of our *Saviour*, I proceed in the

Second place, To shew what those *Ministries* are, which they are *obliged* to render to our *Saviour* by virtue of this their *subjection* to him. In general it is foretold, that upon their *Subjection* to Christ they should become *nursing Fathers* and *nursing Mothers* to his Church, *Isa.* 49. 23. that is, that they should tenderly *cherish*, *protect*, and *defend* it, and liberally minister to it whatsoever is necessary for its *support* and *preservation*; and to be sure Christ expects of them that they should accomplish this Prediction by doing all those *good Offices* to his Church which the relation of a *foster Father* or *Mother* imports: For when God *Predicts* any good thing of men, it is plain that he would have them *be* what he *foretells* they *shall be*; so that in this case the *Prophecy* carries *Precept* in it, and doth not only signify what *shall be*, but also what *ought to be*. When therefore God *Prophecies* of Kings that they shall be *nursing Fathers* to his Church, he doth as well declare what they *should be* as what they *shall be*; and so he *foretells* of

of them, and *commands* them in the same breath. If therefore we would know what those *Ministries* are, which *Christ* now *requires* Sovereign Powers to render to his *Church*, our best way will be to inquire what those *Duties* are which are *implied* in the relation of a *Foster-Father* to his *Foster-Child*. Now the *Duties* of this Relation may be all of them comprehended under these four particulars:

First, To *protect* and *defend* it against *harms* and *injuries*.

Secondly, To *Cultivate* its manners with good *Precepts* and *Counsels*.

Thirdly, To *correct* and *chasten* its *faults* and *irregularities*.

Fourthly, To supply it with decent *Raiment* and convenient *Sustenance*, answerable to which Sovereign Powers being constituted by our Saviour the *foster Fathers* of his Church are by virtue of this Relation obliged,

I. To *protect* and *defend* it in the Profession and exercise of the true Religion.

II. To *fence* and *Cultivate* its peace and good Order, either by wholsom *Laws* of their *own*, or by permitting and requiring it to make good *Laws* for *it self*, and if need be, enforcing them with *Civil Coercions*.

III. To *chasten* and *correct* the irregular and disorderly members of it.

IV. To make provision for the *Decency* of its Worship, and for the convenient *Maintenance* of its *Officers* and *Ministers*, which answers to the decent *Raiment* and convenient *Sustenance* with which the *Foster-Father*, is oblig'd to supply his *Foster-Child*.

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These Particulars I shall but very briefly insist on, it being none of my Province to instruct Princes and Governors.

I. One of those *Ministries* which Princes by virtue of their *Subjection* to Christ, are obliged to render to his Church, is to *Protect* and *Defend* her in the Profession and Exercise of the *true Religion*, that is, not only to *permit* her openly to *Profess* the true Religion and to *perform* the publick *Offices* of it without disturbance or interruption, but also to *fence* her with *legal securities*, and guard her with the *Temporal Sword* against the power and malice of such as would disturb and persecute her; and therefore Sovereign Powers are concerned above all things *impartially* to *inquire* and *studiously* to *examine* what the *true Religion* is, lest being imposed upon by false pretences, they *misemploy* that Power in the Patronage of *Error*, which was given 'em for the Protection of the *Truth*.

II. Another of those *Ministries* which Princes are obliged, by virtue of their *Subjection* to Christ, to render his Church, is to *Fence* and *Cultivate* its *Peace* and *good Order*, either by wholsom Laws of their *own*, or by permitting and requiring it when occasion requires to make good Laws for *it self*, and if need be, by inforcing 'em with *Civil Coercions*: for so when the Church was either broken by *Schisms* or corrupted by *Errors* and *disorderly Customs*; it was always the practice of *Christian Kings* and *Emperors*, even from the time that they became Christians to *restrain* and give a *check* to those *Divisions* and *Disorders*, either by their *own* Royal and Imperial *Edicts*, or by

by *convening* the Ecclesiastical Governours to Councils, there to consult and agree upon such good *Laws* and *expedients* as the present necessities of the Church requir'd; and because these *Laws* being grounded upon more *Spiritual Authority* could as such be enforced by no other *Penalties* than *Spiritual*, which by bold and obstinate Offenders were frequently *despised* and *disregarded*, therefore those holy *Kings* and *Emperors* thought themselves *obliged*, as they were the *Ministers* of Jesus, to strengthen and reinforce 'em with *temporal Sanctions* and *Penalties*, by which means they became the *Laws* of the *Empire*, as well as of the *Church*: Of all which I have given sufficient Instances, and all this was no more than what they were *obliged* to by vertue of their *Subjection* to Christ; for being *subjected* to him they are his *Viceroy*s in the World, and do Reign and Govern by *his* Authority; and since *their* Authority is *his*, they must be *accountable* to him, if they do not imploy it *for* him in *Ministring* to the necessities of *his Church* and *Kingdom*; and therefore if when it is in their power to check a prevailing *Schism* or *Corruption* in the Church by wholsom *Laws* and *Edicts*, they refuse or neglect to do it, they must doubtless answer to him from whom they received their power, and who being himself the *Supreme Head* of the Church, hath constituted 'em its *Guardians* and *Nursing-Fathers*.

II. Another of those *Ministries*, which Princes are *obliged* to render his Church, is to Chasten and correct the irregular and disorderly Members of it; for though there are *Spiritual Rods* and *Corrections*

rections which Christ hath solely committed to the Spiritual Government, and which if men understood and considered the dire effects and consequences of 'em, are sufficient to restrain and keep in awe the most obstinate Offenders, yet when men are stupified in sin and do feel nothing but only what pains or pleases their bodies, these Spiritual Corrections are insignificant to 'em, they being such as make no impression on their corporeal Senses, and so when men are hardened in *Schism* or *Herésie*, to be sure they will despise the Ecclesiastical Rods, as being confidently perswaded that they cannot be justly applied to 'em, and that where they are applied unjustly they are only so many Spiritual scare-crows that can only threaten, but not hurt 'em; and therefore in these cases the Secular Powers are oblig'd by virtue of their Subjection to Jesus, to *second* the *Spiritual* with the Temporal Rod, and to awe such offenders with corporeal corrections as are fearless and insensible of the Censures of the Church. And conformable hereunto hath been the constant practice of all good Kings and Emperors, even from their first Conversion to Christianity, as might easily be demonstrated by Innumerable Instances out of Ecclesiastical History; for they not only made Laws inforc'd with *temporal* Penalties for the Regulation of the *Clergy*, as well as *Laity*, not only commanded and obliged their *Bishops* in case of notorious neglect to execute the Church Censures on the Schismatical, Heretical and disorderly of both sorts; but when they found those *Spiritual* Executions *ineffectual*, they very often *seconded* 'em with

with *temporal*, such as pecuniary mulcts, Imprisonments and Banishments; and though in the case of *error* and *false belief* they were always very tender and gentle, yet whenever they found men *busily propagating* their *Errors* into *Seets* and *Divisions*, to the disturbances of the Church's peace, they thought themselves obliged to restrain their petulancy with *temporal Chastisements*. And indeed as they are the Vice-roys of our Saviour they are *ex officio* the conservators of the peace of his Kingdom, and stand *obliged* to exert that Authority he hath devolved upon 'em in the defence of its *Unity* and *good Order*, which in many cases they can no otherwise do, but only by restraining the Schismatical and disorderly with the terror of *temporal corrections*, so that as well in the Church as in the Civil State they are the *Ministers of God to us for our good*, and therefore if we *do that which is evil*, we have just cause to be afraid, for they bear not the Sword in vain, for they are the *Ministers of God, Revengers to execute wrath upon them that do evil*, Rom. 13. 14.

IV. And lastly, Another of those *Ministries* which Princes are *obliged* to render to Christ's Church by virtue of their subjection to him, is to make *good provision* for the *Decency* of its Worship, and for the *convenient maintenance* of its Officers and Ministers; to take care that it hath decent and commodious *places* set apart for the publick Celebration of its Worship, and that those *places* be supplied with such *Ornaments* and *Accommodations* as are fuitable to those *venerable Solemnities* that are to be performed in them; that so its Worship may not be exposed to *contempt* by the
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the *slovenlinefs* and *Barbarity* of its outward appendages; and this is the *cloathing* of the Church, which as it ought not on the one hand to be too *Pompous* and *Gaudy*, that being naturally apt to *distract* and *Carnalize* the minds of its Votaries, and to *divert* their attention from those *spiritual* exercifes, wherein the *life* and *soul* of its Worship confifts; fo neither ought it on the other hand to be *sordid* and *nasty*, that being as naturally apt to *prejudice* and *distaste* men againft it, and to create in their minds a *loathing* and *contempt* of it. Now the furnifhing the Church with fuch decent *Places* and *Ornaments* of Worship, as do *become* the grave Solemnities of a *spiritual Religion*, being a matter of *Coft* and *Charge* muft neceffarily belong to the *Civil Powers* who alone can lay *Rates* upon the Subject, and have the fole *Command* and difpofal of the *publick Purfe*; and therefore by virtue of their *fubjection* to Chrift, they are *obliged* to take care that fuch Religious *Places* and *Ornaments* be provided as the *Decency* and *convenience* of his Worship do require. And then as for the *Minifters* and *Officers* of his Church they are under the *ſame Obligation* to take care that they whoſe Office it is to *ſerve at the Altar* ſhould live upon the *Altar*, and that according to the different ſtations and degrees wherein they are placed, that fo they may neither be *neceſſitated* for a ſubſiſtence to involve themſelves in *ſecular affairs*, and thereby to neglect their *ſpiritual Calling*, which is Burthen enough of all conſcience for any one man's ſhoulders, nor be tempted to *baſe Compliances* with the luſts of men and the iniquities of times for a maintenance; and that fo Religi-

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on it self may not be exposed to *contempt* through their wretched *Poverty* and *indigence* who are the Ministers of it, and who for want of a fair and honourable *subsistence* can never obtain *Credit* and *Authority* enough to do any considerable good in the World. And this is the *food* and *sustenance* of the Church, without which it cannot long flourish either in true *Knowledge*, or true *Piety*, but must insensibly wither away, and degenerate into *Barbarity* and *Ignorance*, And accordingly, if you consult Ecclesiastical History, you will find that it was ever the practice of *Pious* Princes and Emperors to take care both for the erecting of *decent* and *convenient Churches* in all parts of their Dominions for the Celebration of Divine Worship, and to furnish them with all the *decent Accommodations* and *Ornaments* that were proper thereunto, and also for the endowing the Bishops and Pastors of the Church with such *honourable subsistences* as becomes the Port and Dignity of their several *Orders* and *Offices*; in which they did no more than what they stood *obliged* to, as they were the *Viceroy*s of Jesus, and the *foster Fathers* of his Church, by virtue of which Relation to it they are bound in *duty* to supply it with decent *Raiment* and convenient *Food*. And now having explained the *subjection* of the Sovereign Powers of the Earth to our Lord and Saviour, and shewn *what* those *Ministries* are which they are *obliged* to render to him in his Kingdom, I proceed to the

Fourth and last sort of his *Ministers*, by which he governs his Kingdom, *viz.* the *Spiritual* or *Ecclesiastical Governours*, in treating of which I shall endeavour these three things: First,

First, To shew that Christ hath erected a *spiritual Government* to minister to him in his Church.

Secondly, To shew in what hands this *spiritual Government* is placed.

Thirdly, To shew what are the proper *Ministries* of this *Government*.

I. That Christ hath erected a *spiritual Government* in his Church. And indeed, supposing the Church to be a *regular* and *formed* Society, subsisting of it *self*, *distinct* from all other Societies, it must necessarily have a *distinct Government* in it, because *Government* is *essentially* included in the very notion of all *regular* Society, which without *Rule* and *Subjection* is not a *formed Society*, but a *confused multitude*; for what else do we mean by a *Humane Society*, but only such a company of men *united* together by such and such *Laws* and *Regulations*? But how can any company of men be *united* by *Laws*, without having in it some *Governing Power* to *rule* by those *Laws*, and exact *obedience* to them? So that we may as well suppose a compleat *Body* without a *Head*, as a *Regular Society* without a *Government*. Now that the Church is a *Regular Society* utterly *distinct* from all *Civil Society*, is as evident as the truth of *Christianity*, which all along declares and Recognizes the *Law* or *Covenant* upon which it is *founded*, and by which it is *united*, to be *Divine*, and consequently to be *superiour* to, and *Independent* upon all *Civil Laws*; and if that which constitutes the Church be *Divine Law*, and not *Civil*, then the Constitution of the Church must be *Divine* and not *Civil*: for that which makes

makes us *Christians* at the same time makes us *parts* of the *Christian Church*; and that which makes all the *parts* of the *Church* makes the *Church it self*; which is nothing but the *whole*, or *Collection* of all the *parts* together; and therefore as we are not made *Christians*, so neither are we made a *Christian Church* by the *Laws* of the *Commonwealth* but by the *Laws* and *Constitutions* of our *Saviour*, which were promulgated to the world long *before* there were any *Laws* of the *Commonwealth* to found a *Christian Church* on; for there was a *Christian Church* for three hundred years together *before* ever it had the least favour or protection from the *Laws* of *Nations*. In all which time it subsisted *apart* from all other *Societies*, and was as much a *Church* or *Christian Society* as it is now; and as it is now it is only a continued *Succession* of that *Primitive Church*, and therefore, as to the *Constitution* of it, must necessarily be as *distinct* now from all other *Societies*, as it was *then*, when it subsisted not only *apart from* but *against* the *Laws* and *Edicts* of all other *Societies* in the world; in short therefore since the *Church of Christ* is founded on a *Charter*, and *incorporated* by a *Law* that is utterly *distinct* from the *Charters* and *Laws* of all *Civil Societies*, it hence necessarily follows, that it self is a *distinct Society* from them all; because that which *individuates* any *Society*, or makes it a *distinct* body from all other *Societies*, is the *Charter* or *Law* upon which it is founded; and accordingly our *Saviour* tells *Pilate* when he asked him whether he was a *King*, that he was a *King*, indeed, but that *his Kingdom* was not of *this world*.

John 18. 36. *i. e.* though my Kingdom be in this World, yet is it not of the World ; for neither are the *Laws* of it *Humane* but *Divine* ; nor the *powers* of it *external* but *invisible*, nor the *Rewards* and *Punishments* of it *temporal* but *spiritual* and *eternal*.

From the whole therefore these two things are evident ;

First, That *Government* is *Essential* to *formed* and *regular Societies*.

Secondly, that the Church of Christ is in the *Nature* and *Constitution* of it a *formed* and *regular Society*, *distinct* from all other Societies : from both which it necessarily followeth, that it must have a *distinct Government* included in the very *essence* and *being* of it. And accordingly in the New Testament besides the *Civil Magistrates*, we frequently read of *Spiritual* and *Ecclesiastical Governours*, so *Heb.* 13. 17. there is mention made of the *Rulers* that *watch for our souls*, and a strict injunction to *obey* and *submit our selves to 'em* ; and so again in the 7th. and 24th. Verses, and in 1 *Tim.* 5. 17. the Apostle speaks of the *Elders* that *Rule well* who are to be *accounted worthy of double Honour*. And indeed the Greek Word ἐπισκοπος, which signifies a *Bishop* or *overseer*, doth in Scripture always import, a *Ruler* or *Governour* : Vid. *Hammond*, *Acts* 1. Note 1. and therefore being applied, as it is frequently in the New Testament, to a certain *Order* of Men in the Christian Church, it must necessarily denote 'em to be the *Rulers* and *Governours* of it ; and this power to ἐπισκοπεῖν, *i. e.* *Oversee*, and *Rule* and *Govern* the Church was derived to 'em from Christ the *Supreme*

preme Bishop of our Souls, even by that Commission he gave 'em, John 20. 21. *As the Father hath sent me so send I you*, i. e. so I Commission you with the *same* Authority in kind to *Teach* and *Govern* in my Kingdom, as I my self have received from the Father; and accordingly as Christ is called the *Pastor* or *Shepherd*, which name imports Authority to *Govern* his Flock (for so to *feed* and to *rule* are of the same significance in *Psalms* 78. 72. and *Philo* tells us, οἱ ὁ ποιμαίνοντες ἀρχόντων καὶ ἡγεμόνων ἔχοντες δυνάμιν, i. e. that the name of *Shepherds* implied *Ruling* and *Governing* Power) so they who were sent and Commission'd by our Saviour are stil'd ἐπισκόπους ἐν ποιμνίᾳ the *Bishops* and *Overseers* or *Shepherds* in the flock to feed the Church of God, *Acts* 20. 28. and they are elsewhere commanded to feed the Flock of God, and to take the oversight thereof, 1 *Pet.* 5. 2. And as they are called the *Shepherds* of Christ's Flock, so they are also the *Stewards* of his Family, and as such they are constituted by him the *Rulers* of his Household, to give them their portion of meat in due Season, *Luke* 12. 42. and elsewhere they are called *Governments* or *Governours*, (the *Abstract*, as it is very usual in Scripture being put for the *Concrete*;) 1 *Cor.* 12. 28. and their *Authority* is said to be given from the Lord, 2 *Cor.* 10. 8. and they are said to be our *Rulers* in the Lord, i. e. by the Lord's Commission and Authority, 1 *Thes.* 5. 12. and as such they are commanded to *Rule* with diligence *Rom.* 12. 8. from all which it is abundantly evident that the Church of Christ is a formed Society subsisting of it self, distinct from all other Societies, under a distinct Rule and Government. But this I

shall make yet more fully appear, when I come to treat of the several *Ministries* which the Governours of the Church of Christ are *obliged* to render him.

I proceed therefore at present to the Second thing proposed, which was to inquire into the *nature of this Government in what hands Christ hath placed it*; now the two main Rival forms of Church Government pretending to *divine Institution* are the *Presbyterial* and *Episcopal*; the *Presbyterial* is that which is seated in an equality or parity of Church Officers, the *Episcopal* is that which is placed in a superior order of Church Officers, called *Bishops*; to whom the other Orders of *Presbyters* and *Deacons* are subject and subordinate: the latter of which, I shall endeavour to prove, is the true form of Government instituted by our Saviour, and that

First, from the *Institution* of our Saviour.

Secondly, From the practice of the Holy Apostles.

Thirdly, From the punctual conformity of the *Primitive Church* to both.

Fourthly, From our Saviour's declared *allowance* and *approbation* of the *Primitive Practice* in this matter.

I. That the *Government* of the Church of Christ is *Episcopal*, is evident from the *Institution* of our Saviour, who in his life-time instituted two distinct Orders of Ecclesiastical Ministers, the one superior to the other, viz. that of the twelve *Apostles*, and that of the seventy or seventy two *Disciples*; for that these two were of distinct Orders, is evident from their being always distinguished from one another and mentioned
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apart by different *names* and in different *Rank's* and *Classes*; for to what purpose should the Scripture mention the twelve and the seventy so *distinctly* as it every where doth, if there were not some distinction in their *Office* and *Employment*, for in *Luke* the 6. 13. we are told that *Christ* called unto him his *Disciples*, and of them he chose twelve, whom also he named *Apostles*, and *Mark* 3. 13, 14. it is said that he called unto him whom he would that is of his *Disciples*, and ordained twelve that they should be with him and that he might send 'em forth to *Preach*, and what less can this imply than that the twelve were separated by this *Call* and *Ordination* of *Christ* to some distinct *Office* and *Employment* from the rest of his *Disciples*. And that the *Office* of the twelve, was *superiour* to that of the seventy, is evident not only from their being still placed *first* in the Catalogues of Ecclesiastical Officers, see *Eph.* 4. 11. 1 *Cor.* 12. 28. in the latter of which we are told that *God* constituted in the Church *first* *Apostles*, wherein the *Primary* is attributed to the *Apostolical* Office; and not only from the particular care which *Christ* took of these twelve above the rest of his *Disciples* both in praying for and instructing them, of which there are a great many notorious instances in the Gospels, but also from hence that their immediate *Successors* were for the most part Chosen out of the seventy; for so *Simeon* the Son of *Cleophas* succeeded *S. James* at *Jerusalem*, *Philip* *S. Paul* at *Cesarea*, *Clement* *S. Peter* at *Rome*, and divers others of the seventy according to *Dorotheus*, *Eusebius* and others of the Fathers succeeded the *Apostles* after their death in the Govern-

ment of their several Churches, and *Matthias*, who, as *Eusebius*, *Epiphanius* and *S. Jerom* affirm, was one of the seventy that was *Chosen* and *Ordained* by the other Apostles to *succeed Judas* in the Apostolate, *Acts* 1. 26. from whence it is evident that the Apostles were *superiour* to the seventy, otherwise it would have been no *advancement* to the seventy to *succeed* 'em; for all that *Superiority* which they acquired by their *Succession* must necessarily be *inherent* in the *Apostles* before they succeeded 'em; else how can they be said to succeed 'em in it? and if we suppose 'em to be *equal* with the Apostles in *Office* before they succeeded 'em, it is nonsense to say they *succeeded* 'em, for how can a man be said to *succeed* another in any *Office* who is actually vested with the *same Office* before he succeeds him? If therefore the seventy received no *more* power *after* the Apostles, than they had under 'em, they were *as much* Apostles *before* they succeeded 'em, as *after*; but if they did receive *more* power, then the *Apostles* to whom they succeeded had *more* power than *they* before they received it, and consequently were *their Superiours*, because a man can *receive* no more power by *succeeding* another in any *Office*, than he to whom he succeeds had before, by virtue of the *same Office*. By all which it is most evident, that by the *Institution* of our Saviour the *Apostles* were *superiour* to the *seventy* and yet it is as evident that the seventy were *Ecclesiastical Ministers*, as well as they; for in *Luke* 10. 1. we are told that *after these things the Lord appointed other seventy also, and sent 'em two and two before his face*, that is, to preach his Gospel, and that
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by this Mission of his they were *authorized* to be the *Ministers* of Religion, is evident from what he tells 'em, Verse 16. *he that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me*; from whence it is plain that they were *his Authorized Ministers*, even as he was *God's*, because as the despising of *him* was a despising of *God*, by whom he was sent; so the despising of *them* was a despising of *Christ*, by whom *they* were sent; and accordingly by vertue of this Mission we find 'em acting as *Authorized Ministers* of the Gospel; for so *Ananias*, who was one of 'em, Baptized *Saul*, *Acts* 9. 18. and *Philip* who was another Preached and Baptized at *Samaria*, *Acts* 8. 5.

So that here are plainly two sorts of Ecclesiastical Officers, the one superiour to the other, of our Saviour's *own institution* and *appointment*; and therefore if *his institution* be still valid, there must still be a *superiority* and *subordination* between the Officers and Ministers of his Church, and consequently the Government thereof must still be *Episcopal*, i. e. by some *superiour Officers* presiding and superintending over other *inferiour ones*. I know it is objected that *this superiority* of the Apostles over the seventy was only in *Office* but not in *Power* or *Jurisdiction*; but since it is the *Office* that is the immediate Subject of the *Power* belonging to it, I would fain know, whether superiority of *Office* must not necessarily include superiority in *Power*; for *Office* without *Power* is an empty name that signifies nothing, and every degree of superiority of *Office* must be accompanied with *Power* to exert it self in *Acts* of

superiority ; otherwise 'twill be utterly in vain and to no purpose. So that either the *superiority* of the Apostolick Office over *other* Church-Offices must be void and insignificant, or it must have a proportionable superiority of *power* over 'em inseparably *inherent* in it. But it is farther objected, that supposing the Apostolate to be *superiour* to the other Ecclesiastical Orders in *Power* and *Office*, yet it was but *temporary*, it being instituted by our Saviour in subservience to the *present exigence* and *necessity* of things, without any intention of deriving it down to the Church in a continued *Succession*. To which I answer in short, that this is said without so much as a plausible colour of reason ; for they allow both that our Saviour *instituted* this Office, and that in his institution he never gave the least intimation to the World that he *intended* it only for a *certain season*. Now if men will presume to declare Christ's *Institutions* of Christianity ; and even the the *least intimation* of his Will, that he so designed them, they may with the *same* warrant repeal *all* the *Institutions* of Christianity ; and even the two *Sacraments* will lie as much at their mercy as the Institution of the *Apostolick Order*, which unless they can prove it repealed by the *same* authority which established it, will be sufficient to prescribe to all *Ages* and *Nations* ; for the *obligations* of divine commands are *dissolvable* only by divine *countermands* ; and for *men* to declare any divine Institution void before *God* hath so declared it ; is to *over-rule* the Will of *God* by their own arrogant *Presumptions*, for though the *matter* of the Institution be mutable in it *self*, yet the

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form and *obligation* of it is mutable only by the *authority* which *made* it; and therefore though God hath not declared that 'he instituted it for *perpetuity*, yet till he declares the *contrary*, it must bind for *perpetuity*; especially if the *reason* of the institution of it be not apparently *altered*, which cannot be pretended in the case under debate, there being the very *same reasons* for a *superiority* and *subordination* between Ecclesiastick Officers *now*, as there was when our Saviour *first* appointed and *instituted* it. Until therefore they can shew either that the *reason* of the institution is *ceased*, or that the institution it *self* is *repeal'd* by some other Law; (neither of which was ever yet pretended,) they may as reasonably dispense with most of the *precepts* of the Gospel (which are no more declared *perpetual* than *this*) as with this of *superiority* and *subjection* among the Ecclesiastical Orders, which is the proper form of the Episcopal Government.

II. That the true Government of the Church is *Episcopal*, is evident also from the *Practice* of the holy *Apostles*, who pursuant to the institution of our Saviour, did not only *exercise* that *superiority* in their *own* persons which their Office gave 'em over their inferiour Clergy, but also *derived* it down with their Office to their *Successors*, which is a plain argument that they looked upon our Saviour's institution of this superiour Office of the Apostolate, not as a *temporary expedient*, but as a *standing form* of Ecclesiastical Government, to be handed down to all *succeeding Generations*: for though during our Saviour's abode upon Earth and sometime after his ascension into Heaven, the

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number of the Apostles was confin'd to *twelve*, yet when afterward, thro' their Ministry the Church was spread and dilated not only through *Judæa*, but into the *Gentile Nations*, they added to their number several *other Apostles* to whom they communicated the *same Office* and *Degree of Superiority* over the other Clergy, that our blessed Saviour had communicated to *them*, for so *Eusebius lib. I. cap. 11.* ἔθ' ὡς ἐκ τῆς τέττης καὶ μίμησιν ἧς δώδεκα πλείων ὅσων ὑπαρξάντων Ἀποστόλων, *i. e.* besides the twelve there were many *other Apostles* in that Age after the similitude of the *twelve*; and of the truth of this I shall give three or four instances.

The first is that of *S. James of Jerusalem*, the Brother of *Jesus*, who though he was none of the *Twelve*, (for in that number there were but two *James's*, viz. the Son of *Alpheus*, and the Son of *Zebedee*, neither of which was he, whom *S. Paul* calls the *Lord's Brother*, and *S. Paul* reckons him apart from the *Twelve*, *1 Cor. 15. 5, 6, 7.*) is yet stiled an Apostle by *S. Paul*, *Gal. 1. 19.* but *other Apostles saw I none save James the Lord's Brother.* And *S. Jerom* in his Comment on *Isaiah* stiles *James* the *thirteenth Apostle*, that is, the first that was made an Apostle after the *Twelve*, and that he was not merely a *nominal* Apostle, but *actually* endowed with Apostolical Power and Superiority, is evident both from *Scripture* and the unanimous consent of *Ecclesiastical History*: from *Scripture* it is evident that this *James* was a man of great preheminance in the Church of *Jerusalem*; for in the first Council that was held there we find him giving a decisive Sentence in the matter of Circumcision, *Acts 15.* for after there had

had been *much disputing*, ver. 7. and S. *Peter*, and S. *Paul*, and S. *Barnabas* had declared their Judgment in the case, ver. 7. 13. S. *James* after a short Preface thus delivers himself, *Wherefore my Sentence is that we trouble not them which from among the Gentiles are turned unto God*, and this Sentence of his determines the Controversie, and puts a final end to all farther debate, which plainly argues his great authority and preheminance in that place. Again *Acts* 21. 17, 18. we are told, that when S. *Paul* and his company were come to *Jerusalem*, the Brethren received him gladly, and that the next day following Paul went in with them unto James, and all the Elders were present. Now for what other reason should *Paul* go in to James more especially, or upon what other account should all the Elders be present with James, but that he was a person of the greatest note and figure in the Church of *Jerusalem*, and for the same reason in all probability S. *Paul* mentions James before *Peter* and *John*, discoursing of a meeting he had with them at *Jerusalem*, Gal. 2. 9. because though *Peter* and *John* were two of the Principal of the twelve Apostles, and S. *James* was not so much as one of that number, yet in the Church of *Jerusalem*, he had the Priority of them both; now considering that S. *James* is called an *Apostle*, and considering the Preference he had in all these instances above the other Apostles at *Jerusalem*, it is at least highly probable that he was peculiarly the Apostle of the Church of *Jerusalem*; but if to all this evidence we add the most early Testimonies of Christian Antiquity, we shall advance the Probability to a Demonstration; for

for by the unanimous consent of all Ecclesiastical Writers S. James was the first Bishop of Jerusalem, for so *Hegesippus*, who lived very near the times of the Apostles, tells us, that James the Brother of our Lord, called by all men the Just, received the Church of Jerusalem from the Apostles, *vid. Euseb. lib. 2. c. 23.* so also S. Clement, as he is quoted by the same Author, *l. 2. c. 1.* tells us, that Peter, James, and John, after the Assumption of Christ, as being the men that were most in favour with him, did not contend for the Honour, but chose James the Just to be Bishop of Jerusalem; and in the *Apostolical Constitutions* that pass under the name of S. Clement, (which though not so ancient as is pretended, yet are doubtless of very early Antiquity) the Apostles are brought in thus speaking, *Concerning those that were ordained by us Bishops in our life time, we signify to you that they were these, James the Brother of our Lord was Ordained by us Bishop of Jerusalem, &c.* so also S. Jerom. *de script. Eccles.* tells us, that S. James, immediately after the passion of our Lord, was ordained Bishop of Jerusalem by the Apostles. And S. Cyril, who was afterwards Bishop of that Church, and therefore a most Authentick Witness of the Records of it, calls Saint James the first Bishop of that Diocess, *Catech. 16.* To all which we have the concurrent Testimonies of S. Austin, S. Chrysostom, Epiphanius, S. Ambrose, and a great many others; and S. Ignatius himself, who was an immediate Disciple of the Apostles, makes S. Stephen to be the Deacon of S. James *Ep. ad Trall.* and therefore since Stephen was a Deacon of the Church of Jerusalem, S. James,

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whose Deacon he was, must necessarily be the Bishop of it.

Upon this account therefore *S. James* is called an *Apostle* in Scripture, because by being Ordained by the Apostles Bishop of *Jerusalem*, he had the *Apostolick Power* and *Authority* conferr'd on him, for since it is apparent he was none of the Twelve, to whom the Apostleship was at first confined, he could no otherwise become an *Apostle*, than by deriving the Apostleship from some of the Twelve, and therefore since that Apostleship which he derived from the Twelve, was only *Episcopal Superiority* over the Church of *Jerusalem*, it hence necessarily follows that the *Episcopacy* was the *Apostleship* derived and communicated from the Primitive Apostles.

The second Instance of the Apostles Communicating their Apostolick Superiority to others is *Epaphroditus*, who in *Phil. 2. 25.* is stiled the *Apostle* of the *Philippians*, *But I suppose it necessary to send to you Epaphroditus my brother and companion in labour, and fellow souldier, ὁ μὲν δ' Ἀπόστολον*, but your *Apostle* : for so *S. Jerom* *Com. Gal. 1. 19.* *Paulatim tempore precedente & alii ab his quos Dominus elegerat Ordinati sunt Apostoli sicut ille ad Philippenses sermo declarat dicens necessarium existimavi Epaphroditum, &c. i. e.* by degrees in process of time others were ordained *Apostles* by those whom our Lord had chosen, as that Passage to the *Philippians* shews, *I thought it necessary to send unto you Epaphroditus your Apostle.* And *Theodoret* upon the place gives this reason why he is here called the *Apostle* of the *Philippians* ; ὅτι ἐπισκοπικῶν οἰκονομίαν ἐπεπιστάτο, ἔχων ἐπισκόπου πρεσβυτερίαν, i. e. he was intrusted with

with Episcopal Government as being their Bishop; so that here you see *Epaphroditus* is made an Apostle by the Apostles, and his *Apostleship* consists in being made *Bishop* of *Philippi*.

A third instance is that of *Titus* and some others with him, 2 *Cor.* 8. 23. *Whether any do inquire of Titus, he is my partner and fellow helper concerning you: or our Brethren be inquired of, they are* Ἀπόστολοι ἐκκλησιῶν, *the Apostles of the Churches, and the glory of Christ*, where it is plain they are not called the *Apostles of the Churches* merely as they were the Messengers of the liberality of the Churches of *Macedonia*, for it was not those Churches, but *S. Paul* that sent them, *vers.* 22. and therefore since they were not *Apostles* in relation to those Churches whose liberality they carried, it must be in relation to some particular Churches over which they had *Apostolical Authority*; and that *Titus* had this Authority over the Church of *Crete*, is evident both from *S. Paul's* Epistle to him, and from Primitive Antiquity: As for Saint *Paul's* Epistle, there are sundry passages in it, which plainly speak him to be vested with *Apostolical Superiority* over that Church; so *Chap.* 1. *vers.* 5. *For this cause left I thee in Crete that thou shouldst set things in order that are wanting, and ordain Elders in every City as I have appointed thee.* For in the first place, *S. Paul* here gives him the *supreme* judgment of things that were wanting with an *absolute* power to *reform* and *correct* them; which is a plain demonstration of his *Superiority* in that Church. Secondly, he Authorizes him to *ordain Elders in every City*, and whether these Elders were *Bishops* or *Presbyters*

byters is of very little consequence as to the present debate; for first it is of undoubted certainty that there were *Presbyters* in the Church of *Crete*, before *Titus* was left there by the Apostle; and secondly, it is as evident that those *Presbyters* had no power to *ordain Elders in every City*, as *Titus* had; for if they had, what need *S. Paul* to have left *Titus* there for that purpose? what need he have left *Titus* there with a *new power* to do that which the *Presbyters* before him had sufficient power to do? For if the *Presbyters* had before the power of *Ordination* in them, this *new power* of *Titus's* would have been not only in *vain*, but *mischievous*; it would have look'd like an *invasion* of the power of the *Presbyters*, for *S. Paul* to restrain *Ordination* to *Titus*, if before him it had been common to the *whole Presbytery*; and upon that account have rather proved an occasion of *strife* and *contention* than an expedient of *peace* and *good order*. From hence therefore it is evident, that *Titus* had a *power* in the Church of *Crete* which the *Presbyters* there before him *had not*, and this power of his extended not only to the establishment of *good order* and the *Ordaining* of *Elders*, but also to *rebuking with all Authority*, *i. e.* correcting obstinate offenders with the spiritual Rod of *Excommunication*, *chap. 2. verse 15.* and taking cognisance of *Heretical Pravity*, so as first to *admonish Hereticks*, and in case of *Pertinacy* to *reject* them from the communion of the Church, *chap. 3. vers. 10.* from all which it is evident that this *Apostolate* of *Titus* consisted in his *Ecclesiastical Superiority*, which was the very same in the Church of *Crete* that the first Apostles them-

themselves had in the several Churches that were planted by them. And accordingly he is declared by the concurrent Testimony of all Antiquity to be the *first* Bishop of that Church ; so *Euseb. lib. 3. cap. 4.* affirms him, ὃς ὁπλ Κρήτης ἐκκλησιῶν ἐπισκοπῶν εἰληχέναι, to have received Episcopal Authority over the Churches of *Crete*. So also *Theodoret*, in *Argum. Ep. ad Tit.* tells us, that he was ordained by *S. Paul* Bishop of *Crete*, and so also *S. Chrysostom*, *S. Jerom*, and *S. Ambrose*, and several others of the Fathers and Ecclesiastical Writers. This Episcopal Authority therefore which *S. Paul* gave *Titus* over the Church of *Crete* is another plain instance of the Apostles making Apostles, or deriving to others their Apostolick Power and Superiority over particular Churches.

The fourth and last instance I shall give is that of *Timothy*, who as it appears by *S. Paul's* Epistles to him, had Episcopal Authority over the Church of *Ephesus* ; and this not only over the Laity to command and teach 'em, *1 Tim. 4. 11.* to receive Widows into the Churches Service or reject and refuse 'em, *1 Tim. 5. 4. 9. 16.* and to oblige the women to go modestly in their Apparel and keep silence in the Church, *1 Tim. 2. 11, 12.* but also over the Clergy, to take care that suitable provision should be made for 'em, *1 Tim. 5. 17.* that none should be admitted a Deacon till after competent trial, nor Ordained an Elder, till after he had well acquitted himself in the Deaconship, *1 Tim. 3. 10, 13.* to exercise Ecclesiastical Jurisdiction over 'em, to receive Accusations against 'em, and if he found 'em guilty to put 'em to open

open shame, 1 *Tim.* 5. 19, 20. and S. Paul charges him to exercise this his Jurisdiction *without preferring one before another, and without partiality, ibid. ver. 21.* which if he had no Jurisdiction over 'em, had been very impertinent; and as he had Jurisdiction over the Clergy concredited to him, so had he also the Authority of Ordaining 'em; for the due exercise of which S. Paul gives him that necessary rule, 1 *Tim.* 5. 22. *Lay hands suddenly on no man, neither be partaker of other mens sins.* And that this Authority of his in the Ephesian Church over both the Laity and Clergy was given by S. Paul for a standing form of Government there, is evident from hence, because it was conferred on him after the Presbytery was formed and settled in that Church; for in planting and cultivating this large and populous Church which extended itself over all the Proconsular Asia, S. Paul had laboured for three years together with incredible diligence; which is a much longer time than he spent in any other Church, and therefore by this time to be sure he had not only constituted a Presbytery in it, as he did in all other Churches, *Acts* 14. 23. but also reduced it to much greater perfection than any other, that so in the constitution of it, it might be a pattern to all other Churches; and if so, then to be sure the Government which he had now at last established in it was such as he intended should continue, viz. by a single Person presiding over both Clergy and Laity. And that *de facto* it was so, we have not only the Authority of S. Paul's Epistles to Timothy, but also the concurrent Testimony of all Ecclesiastical Antiquity; for so *Enseb. Eccles. Hist. lib. 3. cap. 4.* tells us

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he was the first Bishop of the Province or Diocese of Ephesus, and the Anonymous Author of his life in Photius, that he was the first that acted as Bishop in Ephesus, and that he was ordained and Enthroned Bishop of the Metropolis of Ephesus by the great S. Paul; and in the Council of Chalcedon twenty seven Bishops are said to have succeeded in that Chair from Timothy who was the first, and Saint Chrysostom Hom. 15. in 1 Tim. 5. 19. tells us that it is manifest Timothy was intrusted with a Church or rather with a whole Nation, viz. that of Asia, upon which account he is stiled by Theodoret in 1 Tim. 3. 1. Ἀσιαῶν Ἀπόστολος Τιμόθεος, Timothy the Apostle of the Asiaticques, and (to name no more of the great numbers of Authorities that might be cited) in the Apostolical Constitutions we are expressly told that he was Ordained Bishop of Ephesus by S. Paul. This therefore is another evident instance of the Apostles deriving down their Apostolick Authority. Other instances might be given, but these are sufficient to shew that the Apostles did not look upon our Saviour's institution of a superiour Order of Ecclesiastical Officers, as a temporary thing that was to expire with 'em, but as a standing Model of Ecclesiastical Government, since they derived to others that superiority over the Churches of Christ which he communicated to them. For from all these instances it is most evident, both that the Apostolical Office did not expire with the Twelve, but was transferred by 'em to others, and that that which is now call'd the Episcopacy was nothing else but the Apostolical Office derived from the Apostles to their successors: for in the Primitive Language of the Church, Bishops are

are generally stiled *Apostles*; for which no other reason can be assigned but that they succeeded in the *Apostolical* superiority. Thus, as hath been shewn before, *S. James*, *Epaphroditus*, *Titus*, and *Timothy* are stiled *Apostles* in Scripture, and by the Primitive Writers; *Clemens* Bishop of *Rome*, who was a Disciple of the Apostles, is called Ἀπόστολος Κλήμης, i. e. *Clemens* the Apostle, vid. *Clem. Alex. Strom. lib. 4.* and *Ignatius* Bishop of *Antioch*, Ἀπόστολος καὶ Ἐπίσκοπος Apostle and Bishop by *S. Chrysostom*; and *Thaddæus*, who was sent by *S. Thomas* to the Prince of *Edeffa*, Ἀπόστολος Θαδδαῖος by *Eusebius*, and so are also *S. Mark* and *S. Luke* by *Eriphanus*; and *Theodore* lays it down for a general rule, τές ὧν καλεῖσθαι ἐπισκόπους, Ἀποστόλους ὠνόμαζον· τῶν δὲ χεῖναι ὑπερίον· τὸ μὲν δὲ Ἀποστολῆς ὄνομα τοῖς ἀληθῶς Ἀποστόλοις κατέλιπον. ὃ δὲ δὲ Ἐπισκοπῆς ὡροσηγορίαν τοῖς πάλαι καλεῖσθαι Ἀποστόλοις ἐπέθεσαν, i. e. those whom we now call *Bishops* were anciently called *Apostles*; but in process of time the name of *Apostle* was left to them who were more strictly Apostles (*viz.* the *Twelve*) and the name of *Bishop* was restrained to those who were anciently called *Apostles*. If therefore the practice of the Apostles, proceeding upon the express institution of our Saviour, be sufficient to found a *Divine Right*, we have this you see to plead for a *superiority* and *subordination* of Ecclesiastical Offices; since the Apostles did not only Ordain *Presbyters* and *Deacons* in the several Churches they planted, but also *Apostles* or *Bishops* to preside over 'em; and if their Ordaining of *Presbyters* be an argument of the perpetuity of the Office of a *Presbyter* (as the *Presbyterians* themselves contend it is) why should

not their Ordaining *Bishops* also be as good an Argument of the perpetuity of the Office of a *Bishop*? If *either* be perpetual, why not *both*? if not *both*, why *either*? and how can we argue a perpetual power of Ordination in the Church from the Ordination of *Timothy* and *Titus* for instance (as the *Presbyterians* do, *Vide Jus Divin.* p. 159. 167.) if the Office they were Ordained to were not perpetual, which is in nothing different from that which they exercised in their Churches.

III. That the true Government of the Church is *Episcopal*, is evident also from the *Universal Conformity* of the *Primitive Church* thereunto. It is objected by the Adversaries of the *Episcopal Government*, that though our *Saviour* indeed instituted a *superiour Order* of Church Officers, *viz.* his *Twelve Apostles* to preside over the rest, and Govern his Church, yet this was an extraordinary Commission which he never intended they should derive down to the Church as a perpetual Model of Government, but was limited to the persons of the *Apostles*, and was to expire with 'em. Now that it was not limited to the persons of the *Apostles* is evident, since as it hath been shewn before, the *Apostles* derived it to others; which they could not have done without violating their trust, and exceeding the bounds of their Commission, had it been appropriated to their persons, so that it must be allowed either that they proceeded irregularly in transferring their superiority to others; or that their Commission did impower them to transfer it; and therefore if it appear not only that they might transfer it to some for the Govern-

vernment of *some* Churches, by virtue of their *Commission* (of which the above cited instances are a full demonstration) but also that they *Universally transferred* it to *others* for the Government of all *other* Churches, then it is certain that either they *mistook* the intent of our Saviour's Commission, or the intent of it *was* to empower 'em to transfer it universally as a *standing* and *perpetual* Form of *Ecclesiastical Government* ; in short, if they understood the *intendment* of their *own* Commission (as to be sure they did being *guided by the Spirit into all Truth*) to be sure they would never have communicated their *Apostolick Superiority* to any, had it not been our Saviour's *intention* when he commissioned 'em to authorize 'em so to do ; and for the same reason we may be sure that so far forth as they *did* communicate it, it was our Saviour's intention that they *should*, now, as was shewn before, to some they did communicate it for the Government of *some* Churches, as to *Timothy* and *Titus* for instance, for the Government of the Churches of *Ephesus* and *Crete* ; from whence it is evident that it was our Saviour's *intention* that they should communicate it to *some* ; and for the same reason if it be made appear, that they did communicate it *universally* for the Government of *all other* Churches, it will necessarily follow, that it was our Saviour's *intention* they should communicate it as an *universal form* of Church Government. Now whether they *did* communicate it *universally* or no, is a question about matter of Fact, and as such is decidable only by the Testimony of the most competent *witnesses*, and the most competent *witness*, in this case, is the *Christian*

stian Church in the Ages next succeeding the *Apostles*, which Church attests with one *universal consent* the *universal derivation* of a *Superiour Order* of Ecclesiastick Officers from the *Apostles* to preside over the Churches of Christ. And some Christian Writers we have who were *living* in the very days of the *Apostles*, and were their immediate *Scholars* and *Disciples*; others again, who lived in *their* days and were their *Disciples*, who lived in the *Apostles*; and others who immediately succeeded *these*; from all which we have ample Testimonies of the *continued Succession* of this *superiour Order*, even from the *Apostles* to whom our *Saviour* first derived it. Out of all which I shall only produce some few instances out of an infinite number that might be given. Of the *first* sort are S. Clement Bishop of Rome, and S. Ignatius Bishop of Antioch. S. Clement, who as Irenaeus tells us, saw the *Apostles*, and conversed familiarly with 'em, makes mention in his Epistle to the *Corinthians* of three Orders of Ecclesiastical Officers in his time, whom he calls the *High Priests*, the *Priests*, and the *Levites*, which words can be no otherwise understood than of the *Bishops*, *Presbyters* and the *Deacons*: S. Ignatius who was the Disciple of St. Peter, and in his life time Bishop of Antioch, is so full and express in all those six Epistles he wrote on the way to his Martyrdom, for the *derivation* of this *superiour Order* from the *Apostles*, that the Adversaries of this Order have no other way to evade him but by condemning those Epistles for *Counterfeits*; from which injurious sentence they have of late been so triumphantly vindicated by a *Learned Pen* of

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our own, that I dare say no man of Learning for the future will so far expose the Reputation of his *Understanding* and *Modesty* as to call 'em in question again. Now in all these Epistles the holy Martyr not only distinguishes the Clergy into *Bishops*, *Presbyters* and *Deacons*, but strictly enjoins the two latter, as well as the *Laicks* to be *Dutiful* and *Obedient* to the former, and particularly in his Epistle to the *Trallians*, *what is the Bishop*, saith he, *but he that hath all Authority and Power*, *what is the Presbytery but a sacred Constitution of Counsellors and Assessors to the Bishop*, *what are the Deacons but imitators of Christ*, and *Ministers to the Bishop as he was to the Father?* and as he every where enjoins obedience to the *Bishops* as to the *supreme Order* in the Church of Christ, so in the beginning of his Epistle to the *Philadelphians* he tells them, that *so many as belong to Christ are united to the Bishop*, and that *so many as depart from him and his Communion, and associate themselves with the accursed shall be cut off with them.* And in his Epistle to the *Magnesians* he tells them, that *it highly became them to obey their Bishop*, and *not to contradict him in any thing*, for it is a terrible thing to contradict him, because in so doing you do not so much despise him who is visible as the invisible God who will not be despised, for his promotion is not from men but from God. And several of his Contemporary Bishops he mentions by name, viz. *Onesimus* Bishop of the *Ephesians*, *Polycarp* of the *Smyrneans*, *Polybius* of the *Trallians*, and *Demas* of the *Magnesians*, and still as he mentions them he highly commends the *Presbyters* and *Deacons* for their obedience to them. So in the beginning of

his Epistle to the *Magnesians*, *Having been so happy as to see you by your worthy Bishop Damas, and your worthy Presbyters, viz. Bassus and Apollinus, and Zotion your Deacon, whom I cannot but commend for his obedience to the Bishop and the Presbytery* ——— *you ought not to contemn the youth of your Bishop, but to pay him all veneration (as I know your holy Presbyters do) according to the appointment of God the Father. And in his Epistle to the Ephesians, Let us be careful, saith he, that we do not oppose the Bishop as we would be obedient to God; and if any man observe the silence of his Bishop, let him reverence him so much the more, for every one that the Master of the Family appoints to be his Steward, we ought to receive him as the Master himself, and therefore it is evident we ought to respect the Bishop as our Lord himself: from whence I infer first, that at the writing of these Epistles, which was not above eight or nine years after the decease of S. John, there were Bishops every where constituted over the Churches of Christ; for he not only mentions several Churches that had Bishops actually presiding over them, but declares Bishops to be of Divine Ordination, and that they were to be obeyed, καὶ γνώμῳ θεῷ πατρὸς according to the Appointment of God the Father and that ὡς ἀνθρώπων ἀλλὰ ὡς θεὸν ἔχει ἡ ἀναφορὰν, that they had their promotion, not from men, but from God; and not only so, but in his Epistle to the Trallians, he bids them obey their Bishops as Christ and his Apostles had commanded them, in which he necessarily supposes Bishops to be instituted by Christ and his Apostles, and then he goes on; He who is within the Altar, that is with-*

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in the Communion of the Church, is clear
 ὁ δὲ ἐκτός ἐστιν, ἑπὶς ὅτιν ὁ χρεὶς τῆς Ἐπισκοπῆς καὶ τῶν πρεσβυτέρων καὶ τῶν Διακόνων τὴν λειτουργίαν, i. e. *He is without the Altar who does any thing without the Bishop and Presbyters and Deacons, and if any Christian acting without the Bishop, &c. was without the Communion of the Church, then to be sure not a Community of Christians that did so could be esteemed a part or member of the Church; and therefore since according to the Doctrine of this Primitive Age, Bishops were a Divine Ordinance, and were looked upon as necessary to the very Constitution of Churches; we may from hence justly conclude that there were then no Churches without them. And secondly, we may from hence also infer, that since there were Bishops in this early Age presiding over the Churches of Christ; several of them at least received their Episcopal Orders immediately from the hands of the Apostles: For at the time when these Epistles were written, Ignatius himself had been above forty years Bishop of Antioch, at which time sundry of the Apostles were living; and therefore considering the singular Eminence of the Church of Antioch, whereof he was Bishop, as being immediately planted by S. Peter and S. Paul, and that wherein the Disciples of Jesus first received the name of Christian; and considering also that it was the constant practice of the Apostles to Ordain Elders in all the Churches they planted, it is highly probable that he received his Ordination immediately from their hands; and so St. Chrysostome Tom. 5. Edit. Savil. p. 499. expressly tells us, that he did not so much admire Ignatius for that he*
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was accounted worthy of so great a Dignity,
 ἡ δὲ ἐπὶ αὐτῷ ἀγίων ἀποστόλων ἱερὰ ἀρχὴ ταύτῃ ἐνεχειρίσθη αὐ-
 τῷ μαρτυρίῳ Ἀποστόλων χεῖρες ἡ ἱερεὺς ἐκείνης ἡ ἴατο κεφαλῆς
 ii. e. but because he obtained his dignity from those
 holy men, and the sacred hands of the blessed Apostles
 had been laid upon his head. And the same may
 be said of Polycarp Bishop of Smyrna, of whom
 Ignatius makes honourable mention; and indeed
 it is not to be imagined that the Christian Churches
 would ever have so universally admitted of
 Bishops, as it is apparent they did in Ignatius's time
 when the Apostles were living, had not some of
 them at least derived their Authority from the A-
 postles immediately; and considering how much
 S. John, who survived the Apostles, was reve-
 renced to the last through all the Christian Churches,
 what likelihood is there that those very
 Churches should so far condemn both him and
 them, even whilst they were living among them,
 as to admit of a new order of men without their
 Authority to Oversee and Govern them? but that
de facto the Apostles did with their own hands
 Ordain several Bishops to preside over several
 Churches, is most certain, if any credit may be
 given to Ecclesiastical History, which assures us that
 they ordained Dionysius the Areopagite Bishop of
 Athens, Caius of Thessalonica, Archyppus of Colosse,
 Onesimus of Ephesus, Antipas of Pergamus, Euphro-
 dius of Philippi, Crescens of the Gauls, Erastus of
 Macedonia, Trophimus of Arles, Jason of Tarsus,
 Titus of Corinth, Onesiphorus of Colophon, Quartus
 of Berytus, Paul the Proconsul of Narbona. Vid.
 Bishop Taylor of Episcopacy, Sect. 18. But then
 thirdly and lastly, from hence I also infer, That
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the *Bishops* of this Age were look'd upon as a *Superiour* Order to all other Ecclesiastical Officers; for *Ignatius* not only enjoyns the *Presbyters* and *Deacons* to obey their *Bishops*, but also presses them thereunto by the *Command of Christ*, and if by *Christ's Command* they were to obey their *Bishops*, then by *Christ's institution* their *Bishops* were their *Superiours*. Thus much therefore we are assured of by the Testimony of *Ignatius*, that in the *Apostolick Age* *Bishops* were universally admitted in the Churches of *Christ*, that they derived their Authority from the hands of the *Apostles*, and that by virtue of that *Authority* they were *Superiour* to all other Ecclesiastical Officers; and this is all we contend for.

And now let us proceed to the Testimony of the *Writers* of the next Age, who conversed with those that were *Conversant* with the *Apostles*, of which number are *Justin Martyr*, *Hegesippus*, *Dionysius* Bishop of *Corinth*, *Irenaus*, and *Clemens Alexandrinus*. The first of which was converted to Christianity about the year of our Lord 133. which is not above twenty five years after the death of *S. John*. This Writer in his *Apology* for Christianity to the Emperour *Antoninus*, giving an account of the manner of their Publick Worship, makes mention of a *πρεσβυς*, i. e. a *President*, or *presiding Ecclesiastick* in the Mother Church, who did there Consecrate the Bread and Wine in the Sacrament, and give it to the *Deacons* to distribute it to such as were present, and carry it to such as were absent, and who did receive the Charities of the People, and dispose and manage the Stock of the Church. Now that *πρεσβυς* was

was the *Bishop's* Title is evident, for so *Dionysius* Bishop of *Corinth*, who was *Justin Martyr's* Contemporary, uses the word *ἐπίσκοπος* and *ἐπίσκοπος*, promiscuously stiling *Publius* Bishop of *Athens* *ἐπίσκοπος* or President, and *Quadratus* his Successor *ἐπίσκοπος* or Bishop, *vid. Euseb. lib. 4. cap. 23.* Next after him we have the Testimony of *Hegesippus*, who as *S. Jerome de script. Eccles.* tells us, lived very near to the *Apostolick* Age, he wrote five Books of Commentaries, some Fragments of which are preserved in *Eusebius* his History, in which he not only makes mention of several Bishops with whom he conversed in his Journey from *Judæa* to *Rome*, and of *Primas* Bishop of *Corinth* by Name, and afterwards of *Anicetus*, *Soter*, and *Elutherius* Bishops of *Rome* successively, but also tells us, that after *James the Just*, who was the first Bishop of *Jerusalem*, had suffered Martyrdom, *Simeon Cleopha* was made Bishop of that Church, because he was of the Kindred of our Lord, *vid. Euseb. lib. 4. cap. 22.* Not long after him *Dionysius* Bishop of *Corinth*, makes mention in several Epistles of several Bishops by name, and particularly of *Publius*, and *Quadratus*, successive Bishops of *Athens*, of *Dionysius* the *Areopagite* the first Bishop of that Church, of *Philip* Bishop of *Gortyna* in *Crete*, of *Palma* Bishop of *Amastris* in *Pontus*, of *Binytus* Bishop of the *Gnossians*, and of *Soter* Bishop of *Rome*, *vid. Euseb. lib. 4. cap. 23.* About the same time lived *Irenæus* Bishop of *Lyons*, who, as himself tells us in his Epistle to *Florinus*, had often seen *Polycarp* the Disciple of *S. John*, and did very well remember his person, and behaviour when he discoursed to
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the Multitude, the intimate conversation he had with S. John, and the rest of the Apostles who had seen our Lord. And from him we have this express Testimony concerning the matter in debate, We can reckon up those who were Ordained Bishops by the Apostles in the Churches, who they were that succeeded them even down to our times — for the Apostles would have them to be in all things perfect and unreprouable, whom they left to be their Successors; and to whom they delivered their Apostolick Authority. And then he goes on, and gives us a Catalogue of eleven Bishops of Rome, by name beginning from Linus, to whom he tells us S. Peter and S. Paul *Episcopatum administranda Ecclesie tradiderunt*, i. e. delivered the Episcopal power of Governing that Church, and ending with Elutherius who was the twelfth, and did then actually preside in the Episcopal Chair. And that by Bishops in this Age was meant such as presided over Presbyters as well as Laicks is evident by the demonstration *Clemens Alexandrinus* makes, who was *Irenaeus* his Cotemporary, between the *οεκο- παλ Εποκόπων προβυτέρων κ̅ Διακόνων*, Strom. 6. i. e. the Processees of Bishops, Presbyters, and Deacons, and a little before speaking of the dignity of the Presbytery he tells us, *κ̅ν̅ αν̅τω̅ς̅ ἐν̅ τ̅ῃ̅ χ̅ρ̅ι̅ς̅ ο̅ρω̅ν̅τα̅ δεδεϊα̅ μ̅η̅ π̅ρ̅ω̅τ̅η̅* — i. e. that it was not honored with the first Seat, or placed in the first Class of the Ecclesiastick Orders; which plainly shews that then there was an Order above the Presbytery, viz. the Bishops, whom presently after he mentions as the first Order of Ecclesiasticks. And that passage which *Eusebius* quotes from him out of his Book, *Τις̅ ὁ̅ σω̅ζ̅όμε̅νος̅ π̅ρ̅ω̅τος̅*, lately published

inconvenient, as giving too much occasion for *Schisms* and *Division*, it was at last universally agreed upon that *one Presbyter* shou'd be chosen out to preside over all the rest; and this, say they, was the beginning of the *Episcopacy*; for which they cite that famous passage of *S. Jerom*, *Antequam Diaboli instinctu, &c. i. e. Before such time as through the instinct of the Devil divisions in Religion began, and it was said among the People, I am of Paul, I am of Apollo, and I of Cephas, the Churches were Governed by Common Councils of Presbyters, but afterwards every Presbyter reckoning such as he baptized to be his and not Christ's, it was decreed over all the world, that one from among the Presbyters should be chosen and set over all the rest, to whom should belong all the care of the Churches, that so the seeds of Schisms might be destroyed; which universal Decree, as they guess, was made about the year 140. Now not to dispute with them the sense of this passage, but allowing it to bear their sense, I shall only desire the Reader to consider,*

First, That it is the Testimony of one who lived long *after* the afore-cited witnesses, and so far *less* capable of attesting so early a matter of fact; for some of the witnesses above-cited were such as lived in the days of the *Apostles*, others, such as lived in their days who lived in the days of the *Apostles*, and certainly these were much more competent witnesses of what was done in the *Apostles* days than *S. Jerom*, who was not born till about the year 330. almost one hundred years after *Origen* the latest, and three hundred years after *Clemens* the earliest of the above-cited witnesses;

nesses; and certainly to prefer the Authority of *one single Witness*, who lived so long after the matter of fact, to the *unanimous* attestations of so many *earlier Witnesses*, is both immodest and irrational.

II. It is also to be considered, that *S. Jerom* was a witness in his *own cause*, in which case men of his *warmth* and *passion* are too too apt to exceed the limits of truth; for the design of that passage was to curb the insolence of some *Pragmatical Deacons*, who would needs advance themselves above the *Prebyters*, which *Saint Jerom*, being a *Presbyter himself*, takes in high disdain, and as the best of men are too prone to do, when their *own concerns* are at *stake*, bends the stick too much t'other way, and depresses the *Deacons* too low, and advances the *Presbyters* too high. For,

III. In other places, where he is not *Biassed* by partiality to his *own Order*, he talks at a quite different rate; so in *Dial. advers. Luciferian.* dost thou ask why one that is not *Baptized* by the *Bishop* doth not receive the *Holy Ghost*? why it proceeds from hence that the *Holy Ghost* descended on the *Apostles*. Where it is plain he places the *Bishops* in the same rank with the *Apostles*, so also in *Ep. 1. ad Heliodor.* speaking of the *Bishops* of his time, they stand, saith he, in the place of *S. Paul* and hold the place of *S. Peter*, and in *Psal. 45. 16.* Now because the *Apostles* are gone from the *World* thou hast instead of those their *Sons* the *Bishops*, and these are thy *Fathers* because thou art *Governed* by 'em: and *Ep. ad Nepot.* What *Aaron* and his *Sons* were, that we know the *Bishops* and the *Presbyters* are

are. And therefore as *Aaron* by *Divine Right* was superiour to his Sons the *Priests*; so is the *Bishop* above his *Presbyters*; all which are as plain *contradictions* to that famous passage of his (understanding it as the *Presbyterians* do) as one proposition can be to another: and whether is a man more to be credited when he speaks without *Bias* or *Partiality*, or when he speaks in his *own cause* and under the influence of his *own Interest*?

IV. It is further to be considered, that the *Decree* of which *S. Jerom* here speaks, by which the Government of the Church was translated from a *Common Council* of *Presbyters* to a single *Bishop*, must according to his own words be *Apostolick*, and consequently much *earlier* than the *Presbyterians* will allow it; for it was made at that time when it was said among the People *I am of Paul, and I am of Apollos, and I of Cephas*; and this as *St. Paul* tells us, was said in his time, and therefore this *Decree* must be made in his time, and that *S. Jerom* did mean so, we are elsewhere assured from his *own words*, for so in his Book *de Eccles. Script.* he tells us, *that immediately after the Ascension of our Lord S. James was ordained by the Apostles to be Bishop of Jerusalem, Timothy by S. Paul Bishop of Ephesus, Titus Bishop of Crete, and Polycarp by St. John Bishop of Smyrna.* So that either he must here expressly *contradict* himself, or else the *Decree* of which he speaks must have been made *immediately after the Ascension of our Lord*, and consequently be a *Decree Apostolick*.

V. It is yet farther to be considered that if any such *Decree*, of changing the Church Govern-

ment from *Presbyterial* to *Episcopal*, had been made by the *Apostles*; it is strange we should not find the least mention of it in *Scripture*, and if it had been made after the *Apostles*, about the year 140. it is as strange we should have no mention of it in *Ecclesiastick Antiquity*; for an *universal Change* of the *Government* of the *Church* from one kind to another, is a matter of such vast moment, that had the *Apostles* made a Decree concerning it, they would doubtless have been very solicitous to *publish* it through all the *Churches*, and to have transmitted down to *Posterity* some standing *record* of it; which yet they were so far from doing that they have not given us the least *intimation* of it in all their *Writings*: And had it been made *afterwards* about the Year 140. to be sure all *Primitive Antiquity* would have rung of such a *publick* and *important alteration*: but on the contrary you see both *Clemens* and *Ignatius*, who lived *before* that *period*, testify that the *Church* was not Governed in *their* time by a Common Council of *Presbyters*, but by *Bishops*; *Hegesippus*, *Irenaus*, and *Dionysius* of *Corinth*, who lived in that *period* are so far from taking *notice* of any such *Decree* of alteration, that they testify the *Government* of the *Church* by an *uninterrupted Succession* of *Bishops*, even from the *Apostles* themselves; and as for *Irenaus* who gives us an account of the *Succession* of the *Roman Bishops* from *S. Peter* down to the time when he himself was at *Rome*, it was as easie for him to know who they were that succeeded from *S. Peter*, as it is for us to know who succeeded from *Arch-Bishop Whitgift* in the *Chair* of *Canterbury*,
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he being no farther *distant* from the one than we are from the other. And though through the *Ambiguity* or *defect* of the Records of some Churches, this *Succession* be not equally *clear* in all, yet in the most *eminent* Churches, such as *Jerusalem*; *Rome*, *Antioch* and *Alexandria*, the *Successions* are as *clear* as any thing in Ecclesiastical History. And is it not much more reasonable to conclude what was the *Government* of those Churches that are not *known*, from what we find was the *Government* of those that are, than to question those Ecclesiastical Records that are preserved, because of the uncertainty of those that are *not*? For though we do not find in all Churches an *exact* Catalogue of all their Bishops; yet we can't produce any *one* instance in any *one* ancient Church of any *other form* of Government than the *Episcopal*, and therefore we may as well question whether ever there was any such thing as an ancient *Monarchy* in the World, because many of the *Histories* of the Monarchs are *defective* as to their *Names* and the Order of their *Succession*, as whether there was ever any such thing as a *Primitive Episcopacy* in the Church; because the Records of several Churches are *defective* as to the *Names* and *Successions* of their *Bishops*. Since therefore this Story of S. *Jerom's* universal Decree is not only altogether *unattested*, but also directly *contradictory* to the concurrent Testimony of all *Antiquity*; how can we reasonably look upon it otherwise than as a mere *fragment* of his own Fancy? especially considering,

VI. And lastly, How odiously this conceit of his reflects upon the *Wisdom* of our Saviour and

his *Apostles* : for the *Apostles*, devolving the Government of the Church upon Common Councils of *Presbyters* was, as he himself tells us, the occasion of sundry *Schisms* and *Divisions*, for the removal of which, the Church afterwards found it necessary to *dissolve* those *Presbyteries* and introduce *Episcopacy* in their Room ; and this *S. Jerom* approves as a very wise and prudent action, for saith he, *the safety of the Church depends upon the Authority of the High Priest or Bishop, to whom if there were not given all supreme Authority, there would be as many Schisms in the Churches as there are Priests.* So that according to him, had the Church continued under that Government which the *Apostles* left in it, it must unavoidably have been *torn in pieces* with endless *Schisms* and *Divisions* ; and if so, either the *Apostles* were very imprudent in not foreseeing this, or very neglective in not preventing it ; so that had not the *after-age* taken care to supply the defect of their Conduct, by erecting a wiser form of Government than they left, the Church had infallibly run to ruin. This is the unavoidable consequence of *S. Jerom's* Hypothesis ; which therefore I can look upon no otherwise than as a mere device of his own Brain snatched up in haste to defend his Order against the Insolence of those Factious *Deacons*, that flew in the face of the *Presbytery*.

This therefore being removed, which is the main, and indeed the only considerable *Objection* against the universal conformity of the *Primitive Church* to the *Episcopal Government*, it remains, that if any credit may be given either to those Writers that liv'd in the *Apostolick age*, or to those
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who immediately *succeeded* 'em, it is evident from their unanimous Testimonies, that the *Episcopacy* is nothing else but only the *Apostolick* superiority derived from the hands of the *Apostles* in a continued *succession* from one Generation to another; and to *reject* their Testimony is not only very *unreasonable* (there being at least as much reason why we should reject all ancient History) but also of very *dangerous* consequence, since 'tis from thence that we derive the very *Canon* of *Scripture*, and so we may as well reject it in *this* instance as in the *other*.

IV. And lastly, That the *rightful Government* of the Church of *Christ* is *Episcopal*, is evident also from our *Saviour's* declared *allowance* and *approbation* of the Primitive practice in this matter, *viz.* in those seven Epistles which he sent by *S. John* to the seven Churches of *Asia*, all which he directs particularly to the seven *Angels* of those Churches, whom he not only styles *the seven Stars* in his own right hand or the seven *lights* of those seven Churches, *Vid. Rev. 1. 20. and Rev. 2. 1.* but in every Epistle particularly owns 'em for his *Angels* or *Messengers*. If therefore we can prove that these seven *Angels* were at that time the seven *Bishops* that presided over both the Clergy and Laity of those seven Churches, they will be an *unanswerable* instance of our *Saviour's* *allowance* and *approbation* of the *Episcopal Order*. In order therefore to the clearing this matter I shall shew,

First, That they were *single* Persons,

Secondly, That they were persons of great *Authority* in those Churches.

Thirdly, That they were the *Presidents* or *Bishops* of those Churches.

First, That they were *single* Persons, is evident because they are all along mentioned as such; the *Angel of the Church of Ephesus*, in the singular number, the *Angel of the Church of Smyrna*, and so of all the rest; and so every where in the Body of the Epistles they are all along addrest to in the singular number; *I know thy works and thy labour, nevertheless I have a few things against thee, remember whence thou art fallen, repent, and do thy first works*, and the like; in all which our Saviour plainly writes to 'em as to *single* persons: It is true what he writes to them, he writes not only to them *personally*, but also to the *People* under their *Government* and *Inspection*; and therefore sometimes he mentions the *People* Plurally; so *Ch. 3. ver. 10. The Devil shall cast some of you into Prison*, and so *ver. 13. and ver. 23.* but this is so far from arguing that these *Angels* were not *single* Persons, that it argues the quite *contrary*; since if they had not, what reason can there be assign'd why our Saviour should not mention them *plurally*, as well as the *People*? I know 'tis objected that the *Angel of the Church of Thyatira* is mentioned *Plurally*, *Ch. 2. ver. 24. but unto you I say, and unto the rest of Thyatira*, where by *you*, it is supposed must be meant the *Angel*, and by the *rest of Thyatira*, the *People*. To which I answer, that in the ancient Greek Manuscripts, and particularly in that at *S. James's*, *&*, or *and*, is left out, and so the words run thus, *but unto you the rest of Thyatira*, or *to the rest of you at Thyatira*, which is set in opposition to those of *Thyatira* that had been

seduced

seduced into the Sect of *Jezebel*, and therefore cannot be understood of the *Angel* who is all along mentioned in the *singular* number, wherefore had he not been a *single* Person, no Account can be given why he should be mentioned singly, and *the rest of Thyatira* Plurally. But then

Secondly, That these single persons were of great *Authority* in those Churches is evident not only by that honourable title of *Angel*, that is given them, which plainly shews them to be Persons of *Office* and *Eminence*, and that not only by our *Saviour's* directing his Epistles to *them*, to be *communicated* by them to their several Churches, but also from that *authority* which the *Angel* of *Ephesus* exercised there, and which the Angels of *Pergamus* and *Thyatira* ought to have exercised, but did *not*: For as for the Angel of *Ephesus*, he is commended for *trying them which said they were Apostles, and were not*, and discovering them to be *liars*, which words plainly denote a *Juridical Trial* and *Conviction* of some person or persons, who pretended to *Apostolical Authority*, but upon examination were found to be *Cheats* and *Impostors*: and then as for the Angel of the Church of *Pergamus*, he is blamed for *having* in his Church *those that held the Doctrine of Balaam*, or of the *Nicolaitans*; which plainly shews that he had power to remedy it by casting them out of the Church; for if he had not, how could he have been justly *blamed* for suffering them? And the same may be said of the Angel of the Church of *Thyatira*, who is also blamed for *suffering the woman Jezebel*, which was not in his power to prevent, unless we suppose him to have *Autho-*

rity to eject her and her Followers. But then

Thirdly and lastly, That these *single* persons were the *Presidents* or *Bishops* of those Churches, is also evident from the most *Primitive Antiquity*; for so in the Anonymous Tract of *Timothy's* Martyrdom recorded in *Biblioth. Pat. n. 244.* we are told, that when *S. John* the Apostle returned from his Exile in *Patmos*, which was two or three years after he wrote his Revelations, αὐτὸς δὲ ἑαυτῷ, ἐπὶ τὰ συμπαρόντων ἐπισκόπων τῆς Ἐφεσίων ἀνπλαμάνειναι μητροπόλεως, i. e. that being assisted with the presence of the seven Bishops of that Province he assumed to himself the government of it. Now that these seven Bishops were the same with those seven *Angels* he wrote to in his Revelations is evident, because all those seven Churches in which those seven Angels presided, lay within the Circuit of the *Lydian* or *Proconsular Asia*, of which *Ephesus* was the Metropolis; and therefore who else can we so fairly suppose these seven Bishops to be, by whom he governed the Province of *Ephesus*, as the seven *Angels* of those seven Churches which were all of them within that Province? and *S. Austin* expressly calls the *Angel* of the Church of *Ephesus*, the *Præpositus Ecclesie*, i. e. the Governor of the Church, *Ep. 162.* and speaking of those seven *Angels*, he styles them *Episcopi sive præpositi Ecclesiarum*, the Bishops or Governors of the Churches, *Comment. in Revel.* So also the Commentaries under the name of *S. Ambrose* referring to these Angels in *1 Cor. c. 11.* expressly tells us, that by those Angels he means the Bishops, and that they were so is most indubitably evident of the *Angel* of the Church of *Smyrna* in particular, who could be

no other than S. *Polycarp*, who was most certainly made Bishop of *Smyrna* some years before the writing these Epistles, and continued Bishop of it a great many years after; for so *Ignatius*, who was his Cotemporary, in his Epistle to that Church styles him *Polycarp your Bishop*, and earnestly exhorts his *Presbyters* and *Deacons*, as well as the *Laiety*, to be subject to him; and *Irenaeus* who personally knew him hath this passage concerning him: Πολύκαρπος ὃς ἐ μόνον ἀπὸ Ἀποστόλων μαθηθεὶς, &c. *Polycarpus* was not only instructed by the Apostles, and did not only converse with many of those who had seen our Lord, but by the Apostles who were in Asia was made Bishop of *Smyrna*, *Euseb. Hist. l. 4. c. 15.* and in their Encyclical Epistle of his Martyrdom the whole Church of *Smyrna* stile him Bishop of the Catholick Church of *Smyrna*, *ibid.* So also *Polycrates*, Bishop of *Ephesus*, who was thirty eight years old when *Polycarp* suffered, tells us, that he was Bishop and Martyr in *Smyrna*, *Euseb. Hist. l. 5. c. 24.* And the same is attested by *Tertullian*, *Eusebius* and S. *Jerom*, and indeed by all Ecclesiastick antiquity: so that it is a plain case, that one of these Angels, to whom S. *John* writes, was Bishop of the Church whereof he styles him the Angel, and since one was so, to be sure all were so; especially considering that very near, if not at the very time when these Epistles were written, we have certain account that there were Bishops actually presiding in these seven Churches. So within twelve years after these Epistles were written, *Ignatius*, in his Epistle to the *Ephesians* makes mention of *Onesimus* their Bishop, whom he exhorts them all, as well *Presbyters* and *Deacons*

rons as *Laity* to obey. That there was also at the same time a Bishop in *Philadelphia* is abundantly evident from *Ignatius* his Epistle to that Church, though he doth not name him ; and about the same time *Carpus* was Bishop of *Thyatira*, as the ancient *Roman Martyrology* testifies, and *Segasius* of *Laodicea*, vid. *Euseb. Hist. l. 4. c. 25.* And *Melito* Bishop of *Sardis*, *ibid.* And as for the Church of *Pergamus*, *Paræus* in his Commentary on Chap. 2. of the *Revelations*, proves out of *Arctas Cæsariensis* that *Antipas*, that faithful Martyr mentioned *Rev. 2. 13.* was Bishop of it immediately before the Angel of that Church to whom *S. John* wrote, and that that Angel was one *Gaius*, who, as he proves out of *Clemens*, immediately succeeded *Antipas* in the Episcopal Chair. Since therefore it is apparent that at the writing these Epistles to these seven Churches there was a Bishop actually presiding in one of them, and that about the same time there were Bishops presiding also in all the rest, there can be no colour of Reason to doubt, but that all those Churches had Bishops in them when *S. John* wrote to them ; and if so, to be sure those Bishops being the Governors of those Churches, and having the charge of 'em committed to them, were those very Angels whom *S. John* wrote to, because he all along writes to them as to those who were the Overseers and Governors of their respective Churches ; and if those Angels were Bishops, then in them our Saviour expressly allows and approves of the Episcopal Order, since he not only dignifies them with the name of Angels, but calls them stars in his own right hand.

The sum of all therefore is this, If our *Saviour's* own *Institution*, seconded by the *practice* of his *Apostles* upon it, and succeeded by the *Conformity* of all the *Primitive Churches* to it, and this *Conformity* of theirs, authoriz'd by the *express Approbation* of our *Saviour*, be a sufficient *Argument* of the *Divine Right* of any *Form* of Church-Government, then must the *Episcopal Form*, which hath all these things you see to plead for it self, be of *Divine Right* and *Ordination*. Having thus shewn at large what that *Ecclesiastick* or *Spiritual Government* is which Christ hath established in his Church, I proceed,

Thirdly and lastly, To shew what are the proper *Ministries* of this Government in the Kingdom of Christ; and these are of two sorts: First, such as are common to the *Bishops*, or *Governors* of the Church with the *inferiour Officers*; and secondly, such as are *peculiar* to the *Bishops* or *Governors*. First, Such as are common to the *Bishops* together with the *inferiour Officers* of the Church; and these are, 1. To *teach* the Gospel: 2. To *administer* the Evangelical Sacraments: 3. To *offer* up the publick Prayers and Intercessions of Christian Assemblies.

I. To *teach* the Gospel, which is the first *Ministerial Act* mentioned by our Saviour in the Commission which he gave his Apostles; *Go teach all Nations*, Mat. 28. 19. and accordingly the Apostles declare, *Acts* 6. 2, 4. that *preaching* the Word was one of the *principal Employments* appertaining to their Office; but yet it is evident that it never was *restrained* to their Office; for not only the *Apostles*, but the *seventy Disciples* also were

were Commissioned to *Preach* the Gospel by our Saviour, *Luke* 10. 9, 10, 11. and even in the *Apostles* days, not only *they* but *Philip* also, and *Stephen*, and *Lucius* of *Cyrene*, who were *no Apostles*, did yet *preach* the Gospel to the World; and besides the *Apostles* there were *Prophets*, *Teachers* and *Evangelists*, that preached the Gospel as well as they. But yet as for the *Office* of *Preaching*, it is plain that none were ever admitted to it, but either by *immediate Commission* from our Saviour, or by *Apostolick Ordination*, or by an immediate *Miraculous Unction* of the Holy Ghost, by which they were *inspired* with the gifts of *Preaching*, and enabled *freely* and *readily*, and without any study of their *own* to explain, and prove, and apply the *Doctrines* of the Gospel to their *Hearers*; and that either in their *own* or *other* Languages, as occasion required; which Gift was the same with that which is called in Scripture, *the gift of utterance*; and it being bestowed upon them for the publick benefit and edification of the Church, the very *bestowing* it, (without any other *Ordination*,) was an immediate *Mission* from the Holy Ghost; only they who pretended to it, were to be *tried* by such as had the gift of *discerning of Spirits*, Vid. *1 Cor.* 12. 10. compared with *1 Cor.* 14. 29. and if upon that trial their pretence was found *real*, they were own'd and receiv'd without any more ado as *authorized Preachers* sent by the Holy Ghost; and it was upon this *extraordinary Mission*, as it seems very probable, that those *extraordinary Offices* of *Prophets* and *Evangelists* were founded, both which included *Authority*

thority to preach the Gospel ; and therefore upon the *Cessation* of this extraordinary *Mission* those *Offices ceased* immediately with it, as depending wholly upon it, and from thenceforth *none* were ever admitted to the *Office of Preaching*, but by ordinary *Mission* and *Ordination* from the *Apostolate* derived to the *Bishops* and *Governours* of the Church. For though there are some very early instances of learned *Lay-men* that were admitted to *preach* upon some *emergent* occasions, and upon special *license* from the *Bishop*, yet can there no *one* instance be produced of any that were admitted to the *Office of Preaching*, without *Episcopal Ordination*.

II. Another of the *Ministries Common* to the *Bishops* with the inferiour *Clergy*, is the *administration* of the *Evangelical Sacraments*; for it was to his *Apostles*, and in them to their *Successors*, that our Saviour gave the *Commission of Baptizing all Nations, in the Name of the Father, Son, and Holy Ghost* ; and of *doing this* (*i. e.* of consecrating and administering the holy Eucharist) *in remembrance of me*: but yet it is evident that *this Ministry* was not so *confined* to the *Apostolick Order*, as that none but *they* were allowed to exercise it ; for even in the *Apostles* days *Philip* and *Ananias*, who were *no Apostles*, Baptized, and *S. Peter* commanded the Brethren with him, (who were *no Apostles* neither,) to *Baptize* those *Gentile Converts*, upon which the *Holy Ghost* descended, *Acts* 10. 48. and there is no doubt, but when those three thousand Souls, *Acts* 2. were all Baptized at one time, there were a great many other *Baptizers* besides the *Apostles* ; and that pas-

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sage of S. Paul, 1 Cor. i. 13, 14, 15, 16, 17. where he tells us, that he baptized *none* in the Church of *Corinth*, though it were of his own planting, except *Crispus*, *Gaius*, and the Household of *Stephanus*, is a plain Argument that when the Apostles had converted men to the Christian Faith, they generally ordered them to be baptized by the *inferiour Ministers* of the Church that attended them; and then as for the *Consecration* of the holy Eucharist, though when any of the *Apostles* were present, it was doubtless *ordinarily* performed by them, yet considering how fast Christianity encreased, and how frequently Christians did then partake of this Sacrament, it is not to be supposed that the *Apostles* could be present in *all* places where it was administered, nor consequently that they could consecrate it in *every particular* Congregation: For though it was a very *early* Custom for the *Bishop* to consecrate the Elements in *one* Congregation, and then send them *abroad* to be administered in several *others*; yet this was only upon *special* occasions: but *ordinarily* they were consecrated in the same places where they were administered; in all which places it was impossible either for the *Apostles* at first, or after them for their *Successors*, the *Bishops*, to be present at the same time; and therefore there can be no doubt but the *Consecration* as well as the *Administration*, was ordinarily performed by the *inferiour Presbyters*, in the Absence of the *Apostles* and *Bishops*. But it is most certain that *none* were ever allowed in the *Primitive* Church to consecrate the Eucharist, but either a *Bishop* or a *Presbyter*. And as for *Baptism*, because it is in some

some degree more *necessary* than the *Eucharist*, as being the sign of *admission* into the *New Covenant*, by which we are first intitled to it, not only *Bishops* and *Presbyters*, but in their absence, or by their allowance, *Deacons* also were Authorized to administer it; for so even in the Apostles days *Philip* the Deacon baptized at *Samaria*, *Acts* 8. 12. and afterwards not only *Deacons* but *Lay-men* too were allowed to administer it in case of *necessity*, when neither a *Deacon*, nor *Presbyter*, nor *Bishop* could be procured; that so none might be *debarred* of admission into the *New Covenant* that were disposed and qualified to receive it; but the Churches allowing this to *Lay-men* only in cases of *necessity*, is a plain Argument that none had a *standing Authority* to administer it, but only persons in *holy Orders*. For that authority which a *present necessity* creates, is only *present*, and *ceases* with the necessity that created it.

III. And lastly, Another of the Ministries common to the *Bishops* with the inferiour Clergy is to offer up the *Publick Prayers* and *intercessions* of Christian Assemblies: For to be sure none can be authorized to perform the publick Offices of the Church, but only such as are *set apart* and *ordained* to be the publick Officers of it. Now *Prayer* is one of the most *solemn* Offices of Christian Assemblies, and therefore as in the Jewish Church none but the *High Priest* and *Priests* and *Levites*, who were the only publick Ministers of Religion, were authorized to offer up the publick *Prayers* of the Congregation, *vid.* 2 *Chron.* 39. 27. so in the Christian none but *Bishops*, *Priests* and *Deacons*, who alone are the publick Ministers
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of Christianity are authorized to offer up the *publick addressees* of Christian Assemblies; it is their peculiar λειτουργίαν τῷ κυρίῳ, i. e. *to perform the publick Office to the Lord*, Acts 13. 2. for so the word λειτουργία signifies *Publick Service*, and is used to denote those *publick services* (of which one was offering up the *Common Prayers* of the People) which the Priests in their turns performed in the Temple, *Vid.* Luke 1. 23. and hence it is, that the Ministers of the Christian Religion are called λειτουργοί, Rom. 15. 16. because it is their proper business to officiate the *publick services* of the Christian Church, and accordingly in Rev. 5. 10. *the four and twenty Elders* (that is the holy Bishops of the Church, as appears by their having Crowns of Gold or Mitres on their heads in allusion to the High Priest's Mitre, Chap. 4. vers. 4.) are said to have every one of them Harps and golden Viols full of Odours which are the Prayers of Saints, referring to the Incense which the Priests were wont to offer in the Sanctuary, which Oblation was a *mystical offering* up the Prayers of the People, *vid.* Luk. 1. 10. which plainly intimates, that as it was one part of the Office of those Jewish Priests to offer the Incense, and therewithall the Prayers of the People, so it is also of the Publick Ministers of Christianity, to offer up the Prayers of Christian Assemblies. And as in the Jewish Church not only the Priests, but the Levites also Communicated with the High Priests in this Ministry of offering up the Prayers of the Congregation, so in the Christian Church not only the Presbyters, but the Deacons also, always communicated in it with their Bishop. Having thus

thus given an account of those Religious *Ministries* which are common to the *Bishops* with the *inferiour Officers* of the Church, I proceed in the next place to shew what those *Ministries* are which are *peculiar* to the *Bishops* or *Governours* of the Church, all which are reducible to four particulars: 1. To *make Laws* for the peace and good order of the Church. 2. To *Ordain* to Ecclesiastical Offices. 3. To *execute* that spiritual Jurisdiction which *Christ* hath established in his Church. 4. To *confirm* such as have been instructed in Christianity.

I. One *peculiar* Ministry of the *Bishops* and *Governours* of the Church is to make *Laws* and *Cannons* for the security and preservation of the Churches peace and good Order; and this is implied in the very *Essence* of *Government*, which necessarily supposes a *Legislative Power* within it self, to command and oblige the Subject to *do* or *forbear* such things as it shall judge conducive to the *preservation* or *disturbance* of their *Commonweal*, without which power no *Government* can be enabled to obtain its end, which is the *good of the publsck*. Since therefore the Church, by *Christ's own* institution, is a *governed Society* of men, we must either suppose its *Government* to be very *lame* and *defective*, which would be to blaspheme the wisdom of our Saviour, or allow it to have a *Legislative power* inherent in it. But that *de facto* it hath such a *Power* in it is evident from the Practice of the *Apostles*, who, as all agree, had the Reins of Church Government delivered into their hands by our Saviour; for so in *Acts* 15. 6. we are told, that upon occa-

cation of that famous Controversie about Circumcision, the *Apostles and Elders* came together to consider of this matter; where by the *Elders*, by the consent of all Antiquity, is meant the *Bishops of Judea*, *Vid. Dr. Hammond on Acts 11. Note B.* And after mature debate and deliberation this is the result of the Council, it seemed good to the *Holy Ghost* and to us to lay upon you no greater burthen than these necessary things, *Ver. 28*, so that those necessary things specified in the next Verse were, it seems, laid upon them as a burthen, i. e. legally imposed on them as matter of duty; for herein it is plain the *Apostles* exercised a *Legislative Power* over those Christian Communities, they wrote to, viz. in requiring 'em to abstain from some things which were never prohibited before by any standing Law of Christianity: and as the *Apostles* and primitive *Bishops* made Laws by common consent for the Church in general, so did they also by their own single authority for particular Churches, to which they were more peculiarly related. Thus *S. Paul* after he had prescribed some Rules to the *Corinthians* for their more decent Communication of the Lord's Supper, tells them, that other things he would set in order when he came among them, *1 Cor. 11. 34.* but how could he otherwise do this than by giving them certain Laws and Canons for the better regulation of their Religious Offices: so also *1 Cor. 16. 1.* the same *Apostle* makes mention of an *Order* or *Canon*, which he gave to the Churches of *Galatia*, which he enjoyns the Church of *Corinth* also to observe, and in *1 Tim. 5.* he gives *Timothy* several Ecclesiastical Rules to give in charge

charge to his Church, *ver.* 7. so also *Tit.* 1. 5. he tells *Titus*, that for this cause he left him in *Creta* with Apostolick or Episcopall power *that he might set in order the things that were wanting*, i. e. that by wholsom Laws and Constitutions he might redress those disorders, and supply those defects which the shortness of *St. Paul's* stay there would not permit him to provide for. By all which instances it is abundantly evident that the Governours of the Church have a *Legislative Power* inherent in them both to make Laws by common consent for the Regulation of the Church in general, and to prescribe the rules of *Decency* and *Order* in their own particular Churches. For what the *Apostles* and *Primitive Bishops* did, to be sure they had *Authority* to do, and whatsoever *Authority* they had, they derived it down to their *Successors*. And accordingly we find this *Ecclesiastick Legislation* was always administred by the *Apostles Successors* the *Bishops*, who not only gave Laws both to the Clergy and Laity in their own particular Churches, but also made Laws for the whole Church by common consent in their holy Councils, wherein during the first four general Councils no Ecclesiastick beneath a *Bishop* was ever allowed a Suffrage, unless it were by *Deputation* from his *Bishop*; and though in making Laws for their own Churches. they generally conducted themselves by the advice and counsel of their *Presbyters*, and sometimes also admitted them into their debates both in their Provincial and General Councils, yet this was only in preparing the matter of their Laws. But that which gave them the form of Laws was purely the *Episcopal Authority*

rity and *Suffrage*; and whatsoever was decreed either by the Bishop in Council with his *Presbyters*, or by the *Bishops* in Council among themselves was always received by the Churches of Christ as *Authentick Law*. It is true, this *Legislative Power* of the Church (as was shown before,) extends not so far as to controul the Decrees of the *Civil Sovereign*, who is next to, and immediately under God in all causes, and over all Persons Supreme, and is no otherwise accountable by the Laws of *Christianity*, than he was by the Laws of *natural Religion*; and therefore as the *Civil Sovereign* cannot countermand God's laws, so neither can the Church the *Civil Sovereigns*: but yet as next to the Laws of God the Laws of the *Civil Sovereign* are to be obeyed, so next the Laws of the *Civil Sovereign* the Laws of the Church are to be obey'd.

II. Another peculiar Ministry of the *Bishops* and *Governours* of the Church is to *Consecrate* and *Ordain* to Ecclesiastical Offices. For that those *holy Ministries* which Christ himself performed while he was on Earth, such as *preaching* the Gospel, *administring* the Evangelical Sacrament, &c. might be continued in his Church throughout all Generations, he not only *himself* ordained his twelve *Apostles* a little before he left the World, to perform those *Ministries* in his absence, but in their *Ordination* transferred on them his own *mission* from the Father, deriving upon them the same authority to ordain others that he had to ordain them; that so they might derive their *Mission* to others as he did *his* to them through all succeeding Generations; for this is necessarily implied in the

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the Commission he gave them, *John* 20. 21. *As my Father hath sent me, so send I you*, that is, I do not only send you with full authority to act for me in all things as my Father sent me to act for him; but I also send you with the same authority to send others, that I now exercise in sending you; for unless this be implied in their Mission, he did not send them as his Father sent him, unless he gave them the same authority to propagate their Mission to others, that his Father gave him to propagate his Mission to them, how could he say that he sent them as his Father sent him? since he must have sent them without that very authority from his Father, which he then exercised in sending them. Now the Persons whom he sent were the Eleven Apostles as you will see by comparing this of *S. John* with *Luke* 24. 33, 36. *Mar.* 16. 14. *Mat.* 28. 16. in all which places we are expressly told, that it was the Eleven he appeared to when he gave this Commission, and consequently, it must be the Eleven to whom he gave it. This Commission therefore of sending others being originally transferred by our Saviour upon the Apostolick Order, no others could have right to transfer it to others, but only such as were admitted of that Order; none could give it to others, but only those to whom Christ gave it; and therefore since Christ himself gave it to none but Apostles, none but Apostles could derive it: and accordingly we find in Scripture that all Ecclesiastick Commissions were either given by the hands of some of those first Apostles who received their Commission immediately from our Saviour, or else by some of those secondary Apostles, that were admitted into

Apostolick Orders by them ; which *secondary Apostles*, as was shown before, were the same with those whom we now call *Bishops* ; for so in *Acts* 6. 3, 6. the seven first *Deacons* we read of were Ordained by the *Apostles*, the whole number of the Disciples being present, but the Apostles only appointing and laying their hands on them, and in *Acts* 14. 23. we are told, that *Paul* and *Barnabas*, two of the *Apostles*, ordained *Elders* in every Church, that is, of *Lystra*, *Iconium* and *Antioch* ; and though these two were Ordained Apostles of the Gentiles by certain *Prophets* and *Teachers* in the Church of *Antioch*, *Acts* 13. 1, 3. yet there is no doubt but those *Prophets* and *Teachers* were such as had received the *Apostolick Character*, (being ordained by the Apostles Bishops of the Churches of *Syria*,) for otherwise how could they have derived it ? For so *Judas* and *Silas* are called *Prophets*, *Acts* 15. 32. and yet *vers.* 22. they are said to be ἡγούμενοι ἐν τοῖς ἀδελφοῖς, that is, *Rulers among the Brethren*, or Bishops of *Judea*, and afterwards we find that Ordination was committed to such as had been admitted to the *Apostolate* ; for so the power of laying on of hands in the Church of *Ephesus* was committed by *S. Paul* to *Timothy*, whom he himself by the laying on of hands had ordained the *Apostle* or *Bishop* of that Church 1 *Tim.* 5. 22. 1 *Tim.* 1. 6. so also the power of Ordaining in the Church of *Crete* was by *S. Paul* committed to *Titus*, whom he had also Ordained the *Apostle* or *Bishop* of that Church, *Tit.* 1. 5. for this cause left I thee in *Crete* to ordain *Elders* in every *City*. Thus all through the whole *Scripture History* we find the power of Ordination

on administred by such, and none but such as were of the *Apostolick Order*, viz. either by the *Prime Apostles*, or by the *secondary Apostles* or *Bishops*. And if we consult the *Primitive Antiquities*, which to be sure, in matters of *fact* at least, are the best Interpreters of Scripture, we shall always find the power of giving Orders *confined* and *limited* to *Bishops*, which is so undeniable that S. Jerom himself, who endeavours his utmost to *equalize* Presbyters with Bishops, is yet fain to do it with an *exceptâ Ordinatione*, Ep. ad Evagr. *Quid facit exceptâ Ordinatione Episcopus quod Presbyter non faciat?* What can the Bishop do, except Ordaining, that the Presbyter may not do also?

III. Another peculiar Ministry of the *Bishops* and *Governors* of the Church is to execute that *spiritual Jurisdiction* which Christ hath established in it, i. e. to cite such as are accused of scandalous offences before their Tribunals, to inspect and examine the Accusation, and upon sufficient Evidence of the Truth of it, to admonish the Offender of his fault, and in case he obstinately persist in it, to exclude him from the *Communion* of the Church, and from all the Benefits of Christianity, till such time as he gives sufficient evidence of his Repentance and Amendment, and then to receive him in again. For that Christ hath established such a *Jurisdiction* in his Church is evident from that passage, Matt. 18. 16, 17, 18. *Moreover, if thy Brother shall trespass against thee, go tell him his fault between him and thee alone, if he shall hear thee, thou hast gain'd thy Brother, but if he will not hear thee, then take with*

thee one or two more, that in the mouth of two or three Witnesses every word may be establish'd, i. e. that thou mayst be able, in case he doth not then amen! to produce sufficient testimony of his guilt before the Church's Tribunal, to which thou art next to apply thy self; and if he shall neglect to hear them, i. e. to promise amendment upon their admonition, take them along with thee and tell it to the Church, that so she may examine the matter, and upon thy proving his guilt by sufficient witness may Authoritatively admonish him to amend, but if he neglect to hear the Church let him be unto thee as an Heathen man and a Publican, i. e. give him over for a desperate sinner, as one that is to be ejected from the Communion of the Church, and no longer to enjoy the common benefits of a Christian, for verily I say unto you, that it is to you of the Church, before whom this obstinate Offender is cited and accused, (for now he speaks no longer in the singular number) Whosoever ye shall bind on Earth shall be bound in Heaven, and Whatsoever ye shall loose on Earth shall be loosed in Heaven, i. e. whomsoever ye shall for just cause eject from the Communion of the Church into the state of a Heathen Man and a Publican, I will certainly exclude out of Heaven, unless he reconcile himself to you by Confession, and promise of amendment, and if thereupon you pardon him and receive him into the Church's Communion, I will most certainly pardon him too if he perform his promise; for that by binding and loosing upon Earth our Saviour means excluding out of the Church, and receiving in again, is evident from that parallel Passage, Matt.

16. 19. *I will give unto thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind on Earth shall be bound in Heaven, and whatsoever thou shalt loose on Earth shall be loosed in Heaven;* where by the *Keys of the Kingdom of Heaven*, is plainly meant the Authority of a Steward to govern his Church or Family, for so *Isa. 22. 21, 22.* God promises *Eliachim* that he would cloath him with the Robe of *Shebna* who was over the Household, verse 15. i. e. Steward of the King's Family, and that he would commit *Shebna's* Government into his hand, &c. and then it follows, *And the Key of the house of David will I lay upon his shoulders, so he shall open and none shall shut, and he shall shut and none shall open;* that is in short, I will make him the Governour of the Family, and give him power to admit or exclude what Servants he pleases, and accordingly by the *Keys of the Kingdom of Heaven* must be meant the Government of the Church, for so Keys denote Authority to Govern, *vid. Rev. 3. 7.* and by *binding and loosing*, the power of shutting out of or readmitting into it, and therefore in *Joh. 20. 23.* this binding and loosing is thus expressed, *whose Sins ye remit or loose shall be remitted or loosed, whose sins ye retain or keep bound shall be retained or kept bound,* for though the words are different from those in *S. Matthew*, yet they are of the same import and signification; and consequently our Saviour's meaning must be the same here as there, viz. whose sins you loose from the penalty of exclusion from the Church I also will loose from the penalty of exclusion out of Heaven, and whose sins you keep bound or obliged to that Penalty I also will keep bound and obliged to this.

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This is the *Spiritual Jurisdiction* which Christ hath established in his Church, to bind or loose, suspend or restore, excommunicate or absolve; and this he hath wholly deposited in the *Episcopal Order*: For in all the above-cited places it was only to his *Apostles* that he derived this *Jurisdiction*, they alone were the *Stewards* to whom he committed the Keys and Government of his *Family*, and it was to them alone that he promised that they should *sit upon twelve Thrones, judging the twelve Tribes of Israel*, that is, to Rule and Govern the spiritual *Israel*, which is the Christian Church, even as the *Phylarce* or Chiefs of the Tribes governed the twelve Tribes of natural *Israel*, *Matt. 19. 28.* and hence in that mystical representation of the Church by a City descending from Heaven, *Rev. 21.* the wall of it is said to have 12 foundations, and upon them twelve names of the 12 *Apostles*, *vers. 14.* and those twelve Foundations are compared to twelve precious Stones, to denote their power and dignity in the Church, *verse 19, 20.* and the wall being exactly meted is found to be 144 Cubits, that is, twelve times twelve, to denote that these twelve *Apostles* had each of them an equal portion allotted him in the Government and Administration of the Church, *ver. 17.* This *Spiritual Jurisdiction* therefore, of governing the Church and administering the Censures of it, being by our Saviour wholly lodged in the *Apostolate*, none can justly claim or pretend to it but such as are of the *Apostolick Order*, and accordingly in the *Apostolick Age* we find it was always administered either immediately by the *Apostles* themselves, or by the *Bishops* of the several Churches to whom

whom they *communicated* their Order; for thus in the Church of *Corinth* it was S. Paul who pronounced the Sentence of Excommunication against the incestuous person; *I verily as absent in Body, but present in Spirit have judged or pronounced Sentence already as though I were present, concerning him that hath done this deed,* 1 Cor. 5. 3. and what he orders them to do, *vers.* 4, 5. was only to declare and execute his Sentence, and 2 Cor. 13. 2. he threatens them *that heretofore had sinned, that if he came again he would not spare them,* and that by his *not sparing them* he meant that he would proceed against them with Ecclesiastical Censure is evident from *vers.* 1. *In the Mouth of two or three Witnesses shall every word be established,* which are the very words of our Saviour, *Matth.* 18. 16. when he instituted the power of Censuring; and then *verse* 10. he tells them, *that he wrote these things being absent, lest being present he should use severity according to the power which the Lord had given him to edification, and not to destruction,* by which it is plain he means the power of Excommunicating: and 1 Cor. 4. 21. he threatens to *come to them with a Rod,* that is to chastise them with the Censures of the Church; and with this Rod, as he himself tells, he chastised *Hymeneus and Alexander,* two sticking Hereticks in the Church of *Ephesus* whom he delivered unto Satan that they might learn not to blaspheme, 1 Tim. 1. 20. and as he frequently executed the Censures of the Church in his own Person, so he derived this spiritual Jurisdiction to Timothy and Titus, whom he Ordained Apostles or Bishops of the Church of *Ephesus* and *Crete,*
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for so he orders *Timothy*, against an Elder receive not an Accusation but before two or three Witnesses, which plainly implies his Authority to examine and try the causes even of the Elders themselves, when they were accused, and to punish them if he found them guilty, for so it follows, *Them that sin rebuke before all, that others also may fear*, 1 Tim. 5. 19, 20. so also he exhorts *Titus* to exercise this his spiritual Jurisdiction; *A Man that is an Heretick, after the first and second admonition, reject*, Tit. 3. 10. which plainly implies, that he had an Authority inherent in him, as he was the Apostle or Bishop of Crete, to Cite, Examine, Admonish and Censure persons of erroneous Principles; and the same Authority, it is evident, was inherent in the Angels or Bishops of the 7 Churches of Asia. Thus the Bishop of Ephesus had Authority to try such as said they were Apostles and were not, and to convict them for Liars, Rev. 2. 2. and the Bishop of Pergamus is blamed for tolerating the Sect of the Nicolaitans in his Church, ver. 14, 15. and so also is the Bishop of Thyatira for suffering that woman Jezebel, ver. 20. which plainly implies, that the Authority of curbing and correcting those profligate Sectaries, was inherent in them; else why should they be blamed any more than others for not restraining them? From all which it is evident that the power of Christian Jurisdiction was originally seated in the Apostolate, and that throughout the Apostolick Age it was always exercised by such, and only such as were admitted into that sovereign Order, viz. either by the twelve Prime Apostles, or by those secondary Apostles whom they ordained Bishops of particular Churches

Churches ; and accordingly we find in the Primitive Ages the *Bishops* were the sole administrators of this spiritual *Jurisdiction*, and though ordinarily they administered it with the advice and concurrence of their *Presbytery*, yet this was more than they thought themselves obliged to ; for thus *S. Cyprian* in the time of his recess did by his own single Authority Excommunicate *Felicissimus*, *Augendus*, and others of his Presbyters, Ep. 38.39. and when *Rogatianus* a Bishop of his Metropolitick Church complained to him in a Synod of a disorderly *Deacon*, he tells him, that *pro Episcopatus vigore & Cathedrae auctoritate, i. e.* by his own Episcopal Authority, without appealing to the Synod, he might have chastised him. And the fifth Canon of the first *Nicene* Council plainly shews, that it was then the judgment of the Catholick Church that the power of spiritual *Jurisdiction* was wholly seated in the *Bishops* ; for it decrees that in every Province there should be twice a year a *Council of Bishops*, to examine whether any Person, Lay or Clergy, had been unjustly excommunicated by his Bishop ; which shews that then this Sence was inflicted by the Bishop only ; though afterwards, to prevent abuses, it was decreed in the Council of *Carthage*, that the Bishop should hear no man's Cause but in the presence of his Clergy, and that his Sentence should be void unless it were confirmed by their presence ; but yet still the Sentence was peculiarly his and not his Clergies. In some Churches indeed the Bishops did many times delegate power to their *Presbyters*, both to excommunicate and absolve (as perhaps *S. Paul* himself did in the Church of *Corinth*) but

in this case the Presbyter was only the *Bishops mouth*, and his Sentence received all its force from that *Episcopal Authority* he was armed with.

IV. Another peculiar Ministry of the *Bishops* and *Governours* of the Church, is to *Confirm* such as have been Baptized and instructed in Christianity; which Ministry was always performed by *Prayer* and *laying on of hands*, upon which the Party so Confirmed received the gift of the *Holy Ghost*. It is true, upon the *first institution* of this Imposition of hands the *extraordinary* gifts of the Spirit, such as speaking with Tongues, &c. were many times consequent, but from hence it doth no more follow that it was intended only for an *extraordinary Ministry* that was to *cease* with those extraordinary *Gifts* that accompanied it, than that *Preaching* was so which at first was also attended with miraculous *operations*. The great intendment of those extraordinary effects, was to attest the *efficacy* of the Function; and doth it therefore follow that the *Function* must *cease*, because those *extraordinary* effects did so, after they had *sufficiently* attested its efficacy, and consequently were of no farther *use*? if so then all the *other* Ministries of Christianity must be expired as well as this. And what tho' those *extraordinary* Gifts of the Spirit are *ceased*? Yet since our Saviour hath promised a *continual* Communication of his Spirit to his Church, is it not highly reasonable to believe, that he *still continues* to communicate it by the very same Ministry of *Prayer* and *Imposition of hands*, whereby he communicated it *first*; and that he *now* derives to us
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the *ordinary* operation of it in the same way that he *first* derived the *extraordinary* ones? Especially considering that this *laying on of hands* is placed by the Apostle in the same Class with *Baptism*, and made one of the *Principles of the Doctrine of Christ*, Heb. 6. 1, 2. and therefore must without all doubt be intended for a *standing Ministry* in the Church, and as such the Church of Christ in all Ages has thought her self obliged to *receive* and *practise* it; but as for the administration of it, it was always *appropriated* to the *Apostles* and *Bishops*. So in *Acts* 19. 5, 6. it was S. Paul that laid his hands on the *Ephesians* after they were Baptized in the name of Jesus, whereupon it is said that the *Holy Ghost* came upon them; and in *Acts* 8. we read, that when S. Peter by his Preaching and Miracles had converted the *Samaritans* and afterwards Baptized them, S. Peter, and S. John, two of the Apostles, were sent to lay hands on them, upon which it is said, that they received the *Holy Ghost*, vers. 17. by which it appears that this Ministry of *Confirmation* appertained to the *Apostles*; since S. Philip, though a worker of *Miracles*, a *Preacher*, a *Prime Deacon*; and if we may believe S. Cyprian, one of the seventy two *Disciples*, would not presume to assume it, but left it to the *Apostles* as their *peculiar Province*: And accordingly in the *Primitive Church* it was always performed by the hands of the *Bishops*; for though from *later Ages* some probable instances are produced of some *Presbyters* that *Confirm'd* in the *Bishops* absence, or by his *delegation*, yet in all *Primitive Antiquity* we have neither any one *Canon*, nor *example* of it; from whence we may fairly

fairly conclude that this imposition of hands for *Confirmation* was *peculiar* to the *Apostles* in the *Original*, and to their *Successors* the *Bishops* in the continuation of it.

S E C T. X.

Of Christ's Regal Acts in his Kingdom.

HAVING in the foregoing Section given an account of the several *Ministers* which Christ employs in the Administration of his Kingdom, we proceed in the next place to enquire what those *Acts of Royalty* are, which he himself exerts in his Kingdom, and by which he perpetually rules and governs it; and these may be distributed into three Orders:

First, Such as he hath performed *once* for all.

Secondly, Such as he hath *always* performed, and will *still* continue to perform.

Thirdly, Such as are *yet to be* performed by him before the surrender of his Kingdom.

First, One sort of the *Royal Acts* of our Saviour are those which he hath performed *once* for all; and these are reducible to three particulars.

1. His giving *Laws* to his Kingdom.

2. His Mission of the *Holy Spirit* to subdue *Mens* minds to the obedience of those *Laws* and to govern them by them.

3. His erecting an *External Polity* or *Form* of *Government* in his Kingdom.

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I. One of those *Regal Acts*, which Christ hath performed in his Kingdom *once* for all, is giving *Laws* to it ; and this he performed while he was upon Earth in those excellent *Sermons* and *Discourses* which he then preached and delivered to the World. For though he preach'd as a *Prophet*, yet it was as a *Royal Prophet*, as one that had *Regal Authority* to *Enact* what he delivered into *Laws* ; for he was a *King* while he was upon Earth, *vid.* p. 853, 854, &c. so that all his *Prophecies* were enforced with his *Regal Authority*, and he *commanded* as he was a *King* whatsoever he *taught* as he was a *Prophet*. Indeed, had he been a *mere Prophet*, he could not have *obliged* men by any *Legislative Authority* of his own to believe and obey him ; his *Declaration* had had no farther Force in them than as they expressed the Will and Command of the *Almighty Sovereign* of the World, and if what he declared had not been *Law before*, it could not have been *made Law* by his *declaring* it. But being a *Royal Prophet*, his Words were *Laws*, and all his *Declarations* carried a *commanding Power* in them. And hence the Gospel is called the *Law of Christ*, Gal. 6. 2. and the *Law of the Spirit of life* in or by *Christ Jesus*, Rom. 8. 2. and that Command of loving our Neighbour as our self is called the *Royal Law*, *i. e.* the *Law of Christ our King*, Jam. 2. 8. for this our Saviour calls his *Commandment*, John 15. 12. and his *new Commandment*, viz. that ye love one another even as I have loved you, John 13. 34. and not only this, but all other duties of the Gospel are called his *Commandments*, John 14. 21. and Matth. 28. 20. by all which it is evident, that in revealing

his Gospel to the World he did not only perform the part of a *Prophet*, but also of a *Legislator*, and that by his own *inherent* Authority, as he was a *King*, he stamp'd those *Doctrines* into *Laws* which he taught and deliver'd as a *Prophet*. And such as his *Kingly* power is, such are his *Laws* and *Commandments*; he is a *spiritual* King, a King of *Souls*, of *Wills*, and of *Affections*, and accordingly his *Laws* are *spiritual*, and do extend their obligation to the *Souls* and *Wills*, and *Affections* of his *Subjects*. For they not only oblige our *outward* man, but also the *inmost* motions of our heart, they lay their reins upon our *thoughts* and *desires*, as well as upon our *words* and *actions*, and give directions to our *inward intentions*, as well as to our *outward actions*: so that to satisfy their demands, it is not sufficient that we do well, unless we also *intend* well, that the *matter* of our actions be good, unless the *aim* and *design* of them be so also: for according to the tenor of these *spiritual* *Laws*, a bad *intention* unconsecrates the best *actions*, and converts even our *Prayers* and our *Alms* into the most loathsome *Cheats* and *Dissemblations*, Vid. *Mat.* 6. 1, 2, 3, 4, 5, 6. 16, 17, 18. and as they oblige our *inward intentions* to good ends, so they also restrain our *inward concupiscence* from evil objects, so far forth at least as it falls under the command and disposal of our *Wills*. For they not only forbid us the *doing* of evil actions, but also the *consenting* to them, and even the taking *pleasure* in the contemplation of them, and the very *affection* to any bad action if it be voluntary and consented to, is in the construction of these *Laws* the same with the *Commission* of it; for so *Hatred* is

is construed *Murder*, 1 John 3. 15. *Covetousness*, *Theft* or *Robbery*; Mark 7. 22. *inordinate lusting* after a Woman *Adultery*, Mat. 5. 28. and so in general the wicked *Will* is in the construction of these Laws, the wicked *action* it chuses and consents to. Thus the Laws of our Saviour (to whose all-seeing Eye our *inmost* motions are as obvious as our most *open* practice) do as well take notice of our vicious *affections*, those internal *springs* and *fountains* of iniquity, as of the vicious *actions* which stream out from them, and we are as well accountable to them for harbouring the *desire* of sin, when we have not the convenience or opportunity to *act* it, for consenting to it (though we never commit it) when ever opportunity occurs, yea, and for indulging to our selves the *Phantastick Pleasures* of sinful Meditations, which are but the *antepasts* of the actions, and as the Twilight to a dark Night, but the first *approaches* towards the deeds of darkness, as for the *sinful actions* themselves. This therefore is the common nature of the Laws of our Saviour, that they are all of them *spiritual*, and do in the first place lay hold upon our *Wills*, and bind our *inward man*, and from thence extend their Obligation to the *outward actions*. They begin with that which is the *Principle* of all moral good and evil, and by rectifying the Spring and Wheels of our *Will* and *Affections* within, communicate a regular motion to the hand of our *practice* without.

But for our better understanding the *nature* of these *Laws* and the *Obligations* they devolve upon us, it will be necessary to consider them more particularly, they being all reducible under two

Heads ; First, The Law of *Perfection* : And secondly, The Law of *Sincerity*. Both which require of us the *same* instances of *Piety* and *Vertue*, though not in the *same degree*, nor under the *same Penalty*.

I. There is the Law of *Perfection*, which requires the *utmost* degrees of every *Christian Vertue*, which in the several states and periods of our lives we are capable of attaining to. For so we are enjoined not only to *do*, but to *abound in the work of the Lord* : not only to *have* grace, but to *grow in it*, to *perfect holiness in the fear of the Lord*, and to *be perfect as our Father in Heaven is perfect*. For the nature of *God* is the *Standard* of that *perfection* whereunto we are obliged to aspire, and our growth in *Piety* and *Vertue* is never to come to a period, till we are *pure as he is pure, and holy as he is holy, i. e.* till we are arrived to *infinite holiness* ; which because our *finite nature* can never do in any period of *Duration*, therefore we are to be *growing on* to *Eternity*. So that this Law by prescribing *no limits* to the degrees of our growth, hath cut out work enough for us to imploy *all* our *Faculties for ever*. Not that it is a *sin* against it for a man to be *short or defective* of the *utmost degree of perfection* ; for it requires no more of us than what is within our *present possibility*, which always increases proportionably to our *present improvements*. When we are arrived but to *one* degree of *Vertue* it is no *sin* against this Law of *Perfection* that we do not thence immediately ascend to *six or seven*, because it is not in our power, and no Law can oblige to an *impossibility* ; but when we have acquired *one*, that gives us power
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to acquire a *second*, and that a *third*, and so on *ad infinitum*. Thus our *Obligation* to be more and more perfect *increases* proportionably to the *improvement* of our power ; for the *end* of all power either to *be* good or to *do* good, is to *be* good, and to *do* good ; and therefore the *more* power we have to be good the *better* we ought to be, otherwise our power is in vain. While we are but *Babes* in Christ, or *beginners* in Religion, we have not that *strength* and *power* as when we are *men*, and have made a considerable *progress* ; and therefore we are not *then* obliged to *all* those degrees of growth and perfection, but whatsoever degree is within our *power* in the indifferent stages of our growth and *progress*, that we are actually and immediately *obliged* to ; and so long as we are defective in it, we are *offenders* against the Law of *Perfection*. As for Example, *Mar.* 12. 13. our Saviour commands us to *love the Lord our God with all our hearts, with all our soul, with all our mind, and with all our strength* ; that is, that we should always love him as much as we *can* ; but it is as much in our power to love him *still more* when we love *much*, as when we love him *little* : and so we are equally bound still to love him as much as we *can*, when we have *ten* degrees of *power*, as we were when we had but *one*. So that by this Command we are obliged always to love God as much as we are *able*, and thereby to be always *augmenting* our ability to love him, and as our *Ability increases*, to be always loving him *more and more* for ever. Now the *Penalty* by which this Law obliges us is not *eternal damnation*, (and God forbid it should, for then I doubt no flesh would be saved) but only

the *deprivation* of some *degrees* of future *happiness*, which is no more than what is the *natural* consequence of all *defects* of *goodness*: for so essential is *goodness* to our future *happiness*, that proportionably as we fall short of the *one* we must necessarily be defective of the *other*; and accordingly the Scripture tells us, that proportionably to our *non-improvements* in this life God will *subtract* from our *reward* in the life to come. For he that *soweth sparingly*, saith the Apostle, *shall reap sparingly*, and he that *soweth abundantly* shall *reap abundantly*, 2 Cor. 9. 6. And our Saviour by a Parable doth expressly teach us that our future *reward* shall be *apportioned* to the *degrees* of our present *improvements*, Luke 19. where he represents himself as a *Master* coming to take account of his Servants, among whom he had intrusted a stock of ten Pounds, delivering to every one an equal share. The first by an *extraordinary diligence* had improv'd his Pound into ten, and he is rewarded accordingly with the Government of ten Cities, *verse* 16, 17. the other had been *faithful*, tho' not altogether so *diligent*, and by his *one* Pound had gained *five*, and accordingly he is made Lord of *five* Cities, *verse* 18, 19. By which he plainly declares, that by so much as we fall short of those *improvements* we might have made in *Piety* and *Vertue*, so much he will *subtract* from our future *reward*. So that the sense of the Law of perfection is this, as you would not incur the *forfeiture* of some *degrees* of your *happiness* in the other life, be sure you imploy your *utmost diligence* in this to *improve* your selves in every grace and vertue of Religion.

II. There is the Law of *sincerity*, which requires the *Being* and *Reality* of all Christian Graces and Vertues in us, together with the proper *Acts* and *Exercises* of them, as we have opportunity, and doth no farther forbid those *gradual defects* of them which are within our *possibility* to supply, than as they are the effects of our gross, continued, and willful *neglect*, and so inconsistent with *sincerity*. Now the *Reality* of these Christian Vertues in us consists in the universal and prevailing *consent* and *resolution* of our *Wills* to regulate our practice by them, so as not *wilfully* to admit of any thing that is *contrary* to them upon any occasion or temptation whatsoever, and so long as this resolution continues *firm* and *prevails* in our practice, we are *just* in the eye and judgment of this Law of *sincerity*, though we do not always exert it to the *utmost* of our possibility. He therefore who hath so submitted his Will to God as to be *thoroughly resolved*, without any *reserve*, to obey him, and not to do any thing that is contrary to his Will, either against knowledge, or through affected ignorance, or inconsideration, hath in this resolution the *real Being* of all Christian Vertues in him; and so long as this *holds* he stands uncondemned in the judgment of the Law of *sincerity*. But though this *resolution* includes in it the *Being* and *Reality* of all Christian Vertue, yet doth it not include the *utmost possibility* of it; nor doth it at all follow, that because I am *sincerely* resolved to conduct my life by the Laws of *Piety* and *Vertue*, therefore I must be in all respects as *Pious* and *Vertuous* as it is *possible* for me to be, considering my present state and cir-

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cumstances. I may be *sincerely* resolved, and yet not be always equally *diligent* and *active*. I may *now* be exceeding *vigilant* and *watchful*, and what I am *now* I may *always* be, if I *always* exert the *utmost* of my possibility; yet it may so happen *anon*, that though I am sincerely resolved *still*, I may be more *remiss*, *supine*, and *inadvertent*, and in this posture a temptation may *surprize* me, before I am aware, and hurry me into an Action against which I am *firmly resolved*: And there is no doubt, but even the *best* of men might have been much *better* than they are, had they always kept pace with their *possibilities*, and applied themselves with their *utmost* skill and diligence to the Methods and Ministries of *improvement*. Now though not to exert our *utmost* power in the *avoidance* of evil, and the *improvement* of our selves in Vertue and Goodness, is doubtless a *sin*, yet it is only a *sin* against the Law of *Perfection*, the *Penalty* of which is only *deprivation* of some *degree* of our future *reward*; but so long as we keep up a *prevailing* resolution in our Wills to govern our lives by the Laws of *Piety* and *Vertue*, we stand *clear* in the eye of the Law of *sincerity*, the *Penalty* of which is no less than *everlasting Exile* from the presence of *God* into the dark and horrible Regions of endless *misery* and *despair*; only this Proviso it admits, that if after we have sinned against it we *reassume* our good Resolution, and heartily *repent* and *amend*, we shall be *released* from the Obligation to this dreadful *Penalty*, and be *restored* to that happy state of grace and favour, from whence we fell by our transgression. So that the great difference between the Law of

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Perfection and the Law of *Sincerity* is this, that the *Penalty* of the latter is much more *severe* : but the *duty* of the former much more *comprehensive*. Having thus given this brief account of our Saviour's *Legislation* and *Laws*, I proceed to the

II. Of those *Regal Acts* which Christ hath performed in his Kingdom *once* for all, and that is his *Mission* of the *Holy Spirit* to subdue Mens minds to the Obedience of his Laws, and to govern them by them. For so the Apostle makes the *Mission* of the Spirit to succeed the *Triumphal* progress of our Saviour to his *Coronation* in Heaven, Eph. 4. 8. *He ascended up on high, he led captivity captive, he gave gifts unto Men* ; where by the *gifts* which he gave, we are to understand the *Holy Spirit*, and in him all those *extraordinary Gifts* which he poured out upon his Church on the day of *Pentecost*, for so Acts 2. 33. S. Peter makes the effusion of the Spirit by Christ to be the consequence of his advancement to his universal Royalty, *therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear*. Now the end for which he sent his Spirit, was to supply his room when he went from earth, and in his absence to preside as his *Vicerent* in his Kingdom below. Since therefore this *blessed Spirit* acts as our Saviour's *Agent*, whatsoever he doth, that our Saviour doth by him. So that all those operations he performs in order to the subduing us to the obedience of Christ, and to the governing of us when we are subdued, are truly the operations of *Christ himself*. It is he that conquers and go-

verns us by *his Spirit*, our hearts are the Territories which Christ invades by *him*, and *his* inspirations are the *victorious Arms* by which Christ conquers and subdues them. Our Wills are the Thrones on which Christ sits, and rules, and governs by *him*, and his holy suggestions are the *awful powers* by which Christ himself commands our obedience. But what it is that this *blessed Spirit* doth, and hath done in order to the subduing Men to Christ's Laws, and governing them by them hath been already shewn at large: and therefore of this I shall need say no more at present.

III. And lastly, therefore, another of those *Regal Acts* which Christ hath *once* for all performed in his Heavenly Kingdom is, his erecting in it an *external Polity and Government*. What this *Polity* is, and what are the *functions* of it hath been shewn at large, and it is as well by this *external Government*, as by the *internal Ministry* of his Spirit, that Christ *now* rules his Kingdom; for in all just and lawful things the lawful Governours of his Church do act by *his Commission and Authority*, as being substituted by *him* the visible Representatives of *his Person*, and the Executors and Administrators of *his Power and Dominion*, Whilst therefore they act within the compass of their *Commission*, they act in *his* stead, and as *his Vicegerents*; and whatsoever they *bind* he *binds*, and whatsoever they *loose* he *looses*; their Commands are *his*, their Decrees and Sentences are *his*, and all their authoritative Acts carry with them the *same force and obligation* as if they had been performed by *him* in
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his own person. For it is *he* that *mills* and *speaks*, and *acts* by them, because they *Will*, and *Speak*, and *Act* by *his* Authority. For so he himself declares to them, *Luke 10. 16. He that heareth you heareth me, i. e. because I speak by you, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me, because my Authority is in you even as my Father is in me ; and therefore he who despises mine in you, despises my Father's in me, whence mine in you is derived. Your Authority is mine, and mine is my Father's, and therefore he who rejects yours doth therein reject both my Father's and mine. And this Authority is given them by Christ for the same end that his Authority was given him by the Father ; for he came into the World to seek and to save lost souls, Luke 19. 10. He came not to judge the world, but to save the world, John 12. 47. And to call sinners to repentance, Mark 2. 17. And upon the very same errand he sent all those whom he appointed to propogate and govern his Kingdom in his absence ; for he set them up as so many Lights to the benighted World, to reduce Men from those dangerous paths in which they were wandering to eternal misery, and show them the way to everlasting happiness : and all the power he devolved upon them was for edification, and not for Destruction, 2 Cor. 13. 10. and to them he hath committed the care and charge of Souls, whose blood he will one day require at their hands, if they miscarry through their neglect or default, Heb. 13. 17. and that he might the better secure these precious Beings for whom he shed his Blood from miscarrying for ever, he placed*

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this *spiritual Polity* in a *subordination* of Officers, and made the inferiour accountable for their charge to the superiour Officers, as well as both accountable to himself. So that whereas had he placed it in *co-ordinate* hands there had been only *one* soul accountable to him for each particular Cure or Charge of Souls, because then each *single* Pastor would have been *supreme* in his particular Cure, and consequently no *other* Pastor, or Pastors would have been accountable for not calling him to account; now each particular Cure of Souls is under the Charge and inspection of several *orders* and *degrees* of Pastors; who in their several stations are *all* accountable for it to the Tribunal of Christ. For first the *inferiour* Pastor, who hath the *immediate* Charge of it, and is obliged by his Office to *teach* and *instruct* it by good Example and Doctrines, and to *administer* it to the holy Ordinances of Christianity, stands accountable to Christ for *every* Soul in it that miscarries through his *neglect* or *omission*; next, the *Bishop* stands accountable for not *correcting* the neglects and misdemeanours of the *inferiour* Pastor, and then the *Metropolitan* for not taking *Cognizance* of the default of the Bishop. Thus in that *excellent form* of Government which Christ hath established in his Kingdom he hath made all possible provision for the safety and welfare of *Souls*; for according to this *Oeconomy* he hath taken no less than a *threefold* security, every one of which is as much as a Soul amounts to, that *every Soul* within every Cure shall be plentifully supplied with the means of Salvation, that so none of them might miscarry
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but such as are incorrigibly obstinate. So that now if *any* Soul within the Dominion of our Saviour perish for want of the means of Salvation, there are no less than *three* Souls one after another besides it self, *accountable* to him for its ruin. Having thus shewn what these *Regal Acts* are which Christ hath *once* for all performed in his Kingdom, I proceed

II. To declare what those *Regal Acts* are which he *hath* always performed, and doth always continue to perform : and these are reducible to four particulars :

First, His *pardoning* penitent Sinners.

Secondly, His *punishing* obstinate Offenders.

Thirdly, His *protecting* and *defending* his faithful Subjects in *this* life.

Fourthly, His *blessing* and *rewarding* them in the life *to come*.

I. One of the *Regal Acts* which our Saviour always *hath*, and always *continues* to perform, is, his *pardoning* and *forgiving* penitent Sinners, which being one of the Articles of our *Creed*, I shall endeavour to give an account of it more at large; the Apostle defines sin to be a *transgression of the Law*, 1 John 3. 4. Now the Law obliges us under a certain *stated* Penalty to *do* and *forbear* what it *commands* and *forbids*; whenever therefore we *transgress* the Law, we are thereby obliged to undergo the *Penalty* it denounces; and this is that which we call the *guilt of sin*, *viz.* its Obligation to Punishment, and it is this *guilt* which *pardon* and *forgiveness* relates to. For to *pardon* is nothing else but only to release the sinner from the Obligation he lies under to suffer the

the *penalty* of the Law. Now the *penalty* of the Law of God for every known and wilful sin is no less than *everlasting perdition*; and therefore from *this* it is that we are *released* by that *pardon* and *indemnity* which the Gospel proposes. So that the *pardon* or *remission* of sins, whereof we are now treating, consists in the *loosing* of sinful men from that *Obligation to eternal punishment*, whereunto they have rendered themselves liable by their wilful *disobedience* to the Law of God. Since therefore this *pardon* consists in the *release* of Offenders from the *penal Obligation* of the Law it must be a *Regal Act*; because the *Obligation* of the Law can be *dispensed* with by no other *Authority* but that which made it: and therefore since to *make* the *Obligation* of the Law is an *Act of Regal Authority*, to *release* or *dispense* with it must necessarily be *so* also; and accordingly *forgiveness* of Sin is in Scripture attributed to our Saviour as one of his *Regal Rights*, Acts 5. 51. *Him hath God exalted with his right Hand to be a Prince and a Saviour for to give repentance to Israel and forgiveness of Sin.* So that now it is by *Christ* immediately that our sins are *pardoned*, and our Souls *released* from those *Obligations to eternal punishment* in which they have involved us: for the Father judgeth no Man, but hath committed all Judgment to the Son, John 5. 22. So that now it is by *him* immediately that the Father judgeth us, *i. e.* absolves and condemns us; for so Col. 3. 13. the Apostle exhorts them to *forbear and forgive one another even as Christ forgave them*: and Col. 2. 13. Christ is said to *have forgiven them all trespasses*. It is true, for-
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giveness of sin is in Scripture frequently attributed to the *Father* as well as to the *Son* : So 1 John 1. 9. *If we confess our sins he (i. e. the Father) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness ; and Eph. 4. 32. Forgiving one another, even as God for Christ's sake hath forgiven you.* From whence it is plain that *forgiveness* of sin appertains to *God* as well as *Christ*, and that both have their *appropriate* shares in it; and therefore since it is impossible that the same *individual* action should proceed from two *distinct* Agents ; in this Act of *forgiveness* the *Father* must do something which the *Son* doth not, and the *Son* must do something which the *Father* doth not. They must both of them act an *appropriate* part in it, and each have a *distinct* agency from each other. For the fuller explication therefore of this Article I shall endeavour to shew, first, what it is which the *Father* doth in forgiving sins, and secondly, what the *Son* doth. :

I. What it is that the *Father* doth in this Act of forgiveness of sin ? To which in short I answer, That the *Father's* part herein is to make a *general* grant of pardon to Offenders, upon such a *consideration* as he shall think meet to accept, and with such a *limitation* and *restriction* he shall think fit to make ; which *general* Grant is nothing else but those glad Tydings of the *Gospel*, which he proclaimed to the World by Jesus Christ ; viz. that in consideration of *Christ's* Death and Sacrifice he would freely forgive all penitent and believing sinners their personal Obligation to eternal punishment, and receive them

them into grace and favour. So that in forgiving our sins there are these three things *peculiar* to God the *Father*: First, His making a *general Grant* of Pardon to us. Secondly, His making it in *consideration* of Christ's Death and Sacrifice. Thirdly, His making it with those *restrictions* and *limitations* of Faith and Repentance.

First, One thing *peculiar* to God the *Father* in forgiving sins is his making a *general Grant* of pardon and forgiveness to sinners. For the Law against which all men had sinned, and by which they were obliged to eternal punishment, was strictly and properly the Law of God the *Father*, who being the *first* and *supreme* Person in the *Godhead*, was consequently always the *first* and *supreme* in the *divine Dominion*. Now the *divine Dominion* consisting (even as all other Dominions do) of a *Legislative* and *executive* Power, the *Father* must be *supreme* in both, and consequently the *Laws* of the *Divine Dominion* must be more *especially* and *peculiarly* his. And hence it is called, *The will of the Father*, Matth. 7. 21. so in the Lord's Prayer the *Divine Law* is in a *peculiar* manner stiled the *Will of God the Father*: *Thy will be done on Earth as it is in Heaven*; Matth. 12. 50. our Saviour stiles it, *the Will of his Father which is in Heaven*: and elsewhere the *Commandment of his Father*, Vid. John 12. 5. Matth. 15. 3, 6. Mark 7. 8, 9. by all which it is evident that the *Divine Law* against which we have all offended, and by which we are obliged to punishment, is *appropriately* and *peculiarly* the *Will and Commandment of God the Father*; and it being

being so, the right of *exacting* or *remitting* the punishment of this Law must be *peculiarly* and *appropriately* inherent in him. For the penalty of the Law is due to him whose Law it is, and it is he alone can *loose* us from it who *bound* it upon us; so that it was the *Father's* peculiar, as to *give* the Law, so to *indemnify* offenders from the Penalty of it; and accordingly we find that publick *Grant* of *pardon*, which through Jesus Christ is made to sinners, is in Scripture every where attributed to the *Father*; so we are told that it is God who *for Christ's sake hath forgiven us*, Eph. 4. 32. and that it is God who *hath set forth Christ* to be a propitiation through faith in his blood to declare, his Righteousness for the remission of sins that are past that he might be just, and the justifier of them that believe in Jesus, Rom. 2. 25, 26. that it was God who *was in Christ reconciling the world to himself, not imputing their trespasses unto them*, 2 Cor. 5. 19. And in a word, that it is God who *is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*, 1 John 1. 9. where his being faithful and just, plainly refers to some publick *Grant* and *Promise* by which he hath obliged himself to penitent offenders. And indeed the whole new Covenant, in which this publick *Grant* of remission of sins is contained (*vid.* Heb. 8. 12.) is the act and deed of God the Father; It was he that in consideration of Christ's Death and Sacrifice granted this grand *Charter of mercy* to the world; for seeing it was to the *Father* that that Sacrifice was offered, in consideration of which the new Covenant was granted (*vid.* Eph. 4. 2. compared with Col. 1. 20.) the grant of it must necessarily be from the Fa-

ther. And as it was the Father that *made* this publick grant of Remission to sinners ; so

II. It was he that made it in *consideration* of Christ's Death and Sacrifice, for so Christ himself tells us, that it was by *commandment* which he received from his Father that he laid down his Life, John 10. 17, 18. and when he was going to offer up himself upon the Cross he tells his Disciples, *As the Father gave me Commanament even so do I, arise let us go hence, i. e.* to execute that Command which the Father hath given me, to lay down my life for the sheep, John 10. 15: from whence it is evident, that it was the Father who exacted the death and Sacrifice of Christ in consideration of that publick Grant of forgiveness which he made to the World ; for it was through his blood that we have redemption, the forgiveness of sins, according to the Riches of his (i. e. the Father's) grace, Eph. 1. 7. and that blood of his was an offering and a Sacrifice to God for a sweet smelling savour, Eph. 5. 2. So that it was God the Father that did both *exact* and *accept* the sacrifice of Christ, which as I have shewed at large Sect. 4. was in consideration of his pardoning and forgiving Sinners.

III. And lastly, It was God the Father also that made this Grant of forgiveness to us with these *restrictions* and *limitations* of our believing and repenting. For as the *promises* of the Covenant were his in which remission of sin is proposed to us, so must the *conditions* of it be also, by which it is *limited* and *restrained*. Because it can belong to none but the *giver* to limit and conditionate his *own* Gifts and Grants : Now the *Conditions* of
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our forgiveness are *faith* and *repentance*, or rather, the condition of it is such a Faith, such a *lively* and *active* belief in Jesus Christ as doth beget in us *sincere repentance* and *renovation* of life; for so *S. Paul* tells us again and again, that it is by *faith* that we are justified or pardoned, *Rom. 3. 28. c. 5. v. 1. Gal. 2. 16. Chap. 3. 24.* Where by *faith* it's evident he doth not mean any one *single* act of Faith, of what kind or denomination soever, but *faith* as it is the *pregnant Root* and *active principle* of *repentance* and *newness* of life. For it is granted on all hands, that that *faith* which acquits and justifies us before God must be *belively* and *operative*; and indeed unless it be so, it is not distinguishable from *presumption*, which is only the Carcass or lifeless image and Portraiture of Faith. So that if *this* be Justifying, it is all one whether you call it justifying *faith* or justifying *presumption*; and he that can lay hold on the Righteousness of Christ, though it be with *prophane* and *sacrilegious* hands, will be as certainly justified as the most *humble* and *penitent* soul. At which rate a man may *rest* upon Christ without coming to him, and *lay hold* upon him at the greatest distance *from* him; he may lean upon his merits in open defiance to his *Laws*, and *embrace* and *cru-cifie* him together. It being granted therefore, that that Faith which justifies us must be *lively* and *operative*; it is from hence most evident that the condition of our Justification is no one *single* act of Faith, but comprehends in it all that *Repentance* and new *Obedience* which is the effect of the *life* and *operation* of Faith. For if to make it the condition of our Justification, it be ne-

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cessary that our *Faith* should work by Love and be operative and obediential ; then that it should be *lively* and *operative* is as necessary to our justification as that it should be *faith* ; for where only an *accident* or *mode* of a thing is made a condition *with* the thing, it is *equally* a condition *with* the thing it self. As for Instance, if I promise one such a reward upon condition he presents me with such a Book, *so bound* and of *such an Edition*, it is *equally* a condition and as much influential on the man's right to my *promise*, that it should be *so bound* and of *such an Edition*, as that it should be the *Book* for which I conditioned. And so in any other instance you can bring, either in fact or fiction, and the same reason holds good, whether we take Faith for a *condition* or an *instrument* (as some improperly enough call it) for if to be *lively* and *operative* is a *necessary* qualification to make Faith an *instrument* of our justification, then its *liveliness* and *operation* is *instrumental* too : For that *mode* of a thing which makes it instrumental is as *really* instrumental as the thing it *self*. As for instance, a *Knife* is an instrument of cutting, but it is its *sharpness* that makes it to be so, and therefore 'tis as instrumental to cutting that it should be *sharp*, as that it should be a *Knife*. And indeed whether we consider either the *form* or *matter* of our justification and pardon, it will evidently appear that *that faith* which justifies us must be such as includes in it *Repentance* and *New Obedience*. For as for the *form* of Justification it is a *juridical* act founded upon a *legal* process, in which there is always a *Judge*, a *Criminal* and a *Law*, and here the Judge is God,

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the Criminal, *man*, the Law, the law of *sincerity*, or those affirmative and negative commands of the Christian Religion that are established with the threats of eternal condemnation; for so *James* 2. 12. the Apostle tells us, that we must *be judged by the Law of liberty*, i. e. the moral Law, as it is expounded and perfected by our Saviour; for so *vers.* 8. *If ye fulfil the Royal Law, Thou shalt love thy Neighbour as thy self, ye do well.* So that that *Law of Liberty* by which we must be judged is this *Royal Law*, and this *Royal Law* is the *moral Law* which requires us to love our Neighbour as our selves; now this *moral Law* is to be considered under a *twofold* notion, as it is a Law of *works*, and as it is a Law of *grace*. As it is a Law of *works*, it exacts perfect and unsinning *obedience*, and neither promises *Grace* to enable us to keep it, nor admits *repentance*, when we have broken it. As it is a Law of *grace* it exacts only *sincere obedience*, and both promises *grace* to enable us thereunto and admits *repentance*, in case of wilful disobedience. Now considering it under the *first* notion, it is the same with the law of *Nature*, and as such, it obliges *all men* that are in the state of *Nature*, or without the Pale of *Christianity*, who have neither promise of *grace* to enable them to obey, nor yet of pardon upon *Repentance* after they have once disobeyed it. In which forlorn condition they remain till such time as they embrace *Christianity* and are by *Baptism* admitted into the Kingdom of *Christ*, and from thenceforth the obligation of it, as it is a law of *works* ceases and it obliges them only as it is a law of *grace*, i. e. as it is a Law which exacts of them only *sincere*

dience, and promises both to *assist* them to obey, and upon their *repentance* to pardon their disobedience, so that considering the *moral Law*, as it is a law of *works*, it neither *justifies* nor accounts just any but the *perfectly* innocent, nor yet indulges *pardon* to any that have offended upon *any* condition whatsoever; and therefore the infidel World who alone are under the obligation of it, are said to be *strangers from the Covenants of Promise* having *no hope*, i. e. no hope founded upon Promise, none but what an *absolute* and *unpromised* mercy affords them, *Eph. 2, 12*. And then if we consider it, as it is a law of grace, it justifies or accounts just none but the *sincerely obedient*, and indulges pardon to no offenders whatsoever, but such as are *sincerely penitent*; so that we Christians who alone are under the obligation of it can neither be *justified* by it but upon our sincere *obedience*, nor when we fail of that be *pardoned* by it, but, upon our *unfeigned repentance*. Since therefore it is by the *moral law*, considered as a Law of *Grace*, that God doth judge us, he can acquit us by it upon *no other* terms but only our performing of what it *requires*, i. e. our hearty *repentance* for our past sins and sincere obedience for the future. For seeing it requires this of us under the penalty of *eternal condemnation*, we are obliged by it to this penalty, till we have performed what it requires, and to be at the same time *acquitted* by a law and obliged to the *Penalty* of it is a contradiction. Did this law of grace require of us nothing but *faith*, and threaten *condemnation* for nothing but *infidelity*, then indeed our bare *believing* in Jesus were sufficient to *discharge* us from our obligation to its penalty;

ty : but since it also requires of us *repentance* and *sincere obedience* under the *same* Penalty that it requires *faith*, our *faith* cannot be sufficient to *discharge* us from its penalty, unless it be such as includes in it *repentance* and *sincere obedience*. In short, the law of *grace* condemns us as well for *impiety*, *injustice* and *uncharitableness*, as for *infidelity* ; and therefore we cannot be acquitted by it upon forsaking our *infidelity*, unless we also forsake our *impiety*, &c. and while we continue in *any one wilful Sin* for which it condemns, it is impossible that at the same time we should be acquitted and pardoned by it ; so that unless our *faith* be such as doth include in it a *renunciation* of all *wilful sin*, or which is the same thing, *repentance* and *sincere obedience*, we cannot be acquitted upon it by the Law of *Grace*.

And then if we consider the *matter* of our Pardon and Remission, which is nothing but a releasing us from our obligation to *punishment*, it will from thence also appear, that that *faith* upon which we obtain our pardon must be such as works in us *sincere repentance* and *obedience*. For the *punishment* to which we are obliged by the Law of *grace*, consists in the *loss of Heaven*, as well as in the positive *Torments of Hell* ; and therefore our *pardon* must include a *release* from *both* : but to be released from our obligation of *losing Heaven* is the same thing as to have a right of *enjoying* it conferr'd upon us : so that the Faith upon which we are *pardoned* and *forgiven* is the Faith upon which we are *intitled* to Heaven as all agree, includes in it *repentance* and *sincere obedience*. For these two things are of undoubted certainty,

that every man shall go to Heaven that dies *intituled* to it, and that no man shall go to Heaven that *dieth* in *'impenitence*, and *wilful disobedience*. For it is our keeping the *Commandments of God* that gives us a right to the *Tree of life*, Rev. 22. 14, And our keeping God's *Commandments* is that *Holiness* without which no man shall see God, Heb. 12. 14. And accordingly in Scripture the Remission of our sins is attributed to our *repentance* and *obedience* as well as to our *faith*, so Acts 3. 19. *Repent ye therefore and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord.* And in Eph. 1. 7. *If ye walk in the light as he is in the light you have communion with him, and the blood of Christ cleanseth you from all sin.* So also Acts 10. 34, 35. *God is no respecter of persons, but in every Nation he that feareth him and worketh righteousness is accepted of him.* From whence it is evident, that when the Scripture makes mention of *faith only* in the matter of our Justification, it is to be understood of *faith* in the greatest latitude, as comprehending *Repentance* and *sincere obedience*, for how can we be justified by *faith only*, and yet be justified by *obedience too*, unless our obedience be included in our *faith*? And indeed the Scripture plainly declares that *faith* it self is *not at all* available with God unless it be accompanied with *sincere obedience*. So Gal. 5. 6. *In Christ Jesus neither Circumcision availeth, nor Uncircumcision, but faith which worketh by Love*, and what he means by *faith working by love*, he tells us, Gal. 6. 16. *Circumcision is nothing, and Uncircumcision is nothing, but the new Creature*, and what he means by the *new Creature* he

he also tells us, *1 Cor. 7. 19. Circumcision is nothing, and Uncircumcision is nothing, but keeping the Commandments of God, so that the only thing which avails us with God is faith working by love. Faith working by love is the new Creature, the new Creature is keeping the Commandments of God, and in James 2. 26. we are told, that as the Body without the spirit is dead, so faith also is dead without works, that is, it is altogether ineffectual. For so if you compare the 14. and 17. Verses of this Chapter, you will find that those two phrases, faith cannot save, and faith is dead, do both signify the same thing. Since therefore faith it self without obedience is unavailable, when the Scripture makes mention of our being justified by faith, it must necessarily be understood of faith comprehending Obedience.*

And thus you see what God the Father's part is in remitting our sins, viz. that it consists in granting to us an universal act of Pardon, and Indemnity, in consideration of our Saviour's Sacrifice, and upon Condition of our sincere Repentance and future Obedience. And this is the ground work and foundation of all remission of sins; without which our Saviour himself hath no right to pardon and forgive us; for since the Law against which we have all sinned was peculiarly from God the Father, as he is the fountain of Divinity, and consequently the head of the divine Dominion, it was he peculiarly that was the party offended, and consequently it was he to whom our Obligation to punishment was due, and by whom alone it can be released and remitted; and as the grant of Remission was wholly in his will and pleasure; so

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was it also to accept the *consideration* and appoint the *Conditions* of it. So that now as none can be pardoned but upon *his Grant*, so neither can his Grant be available to any, but upon that *consideration* which he hath accepted, *viz.* the precious *sacrifice* of his own Son, and upon such *conditions* as he hath appointed, *viz.* *faith* working in us *sincere repentance* and *obedience*; and accordingly our *Saviour*, in all that he doth in the part he acts in forgiving Sins, proceeds upon, and according to this Grant of his *Father*: for 'tis in the right and upon the *consideration* and *condition* of this Grant that he forgives us, nor can he forgive any by *any other* right than that which it gives him, or upon any other *consideration* than that which it hath admitted, or upon any other condition than that which it hath specified and determined. And this brings me to the *second* Head I propos'd, which was to shew what it is that the *Son* doth in forgiving Sins.

In short therefore, the part which our *Saviour* bears in it, consider'd as *King* under God the *Father*, is to make an *actual* and *particular application* of this *general Grant* of his *Father* to particular Sinners upon their *faith* and *repentance*. For the *Fathers* grant is only a *general promise* that we shall be pardoned for *Christ's* sake, whenever we *sincerely believe* and *repent*; but the *actual* pardoning us consists in the *application* of this general promise to us in particular, by which the general promise of pardon is converted into a *particular* sentence of pardon. For the *promise* says thus, *Whosoever believes* and *repents* shall be pardoned; the particular application of the promise says thus,
Thou

Thou dost believe and repent, and therefore by virtue of that Promise I pardon and forgive thee. And this is the proper part of our blessed Saviour, who having first obtained this Promise of his Father by his sacrifice upon Earth, and then still continuing to obtain of him by his continual intercession in Heaven, Royal Authority to dispense that Promise to us, doth by virtue of that Authority actually pardon us upon our actual repentance. So that as soon as ever we perform the condition of Gods grant of pardon, our Saviour (who knows the inmost thoughts of our hearts and perfectly discerns our sincerity) immediately pronounces our sentence of pardon, and by a particular application of that general grant to us, absolves us from our obligation to eternal punishment, and freely receives us into Grace and Favour. For though the completion and publication of our pardon is reserved for the day of judgment, when we shall be absolved from all punishment, (i. e. not only of eternal misery, but also of corporal death and temporal sufferings) in the publick view and audience of the World; yet it is certain that every penitent Believer in Jesus is actually pardoned by him in Heaven, as soon as ever he believes and repents; that is, he is, in foro Christi, and before the Tribunal of his Royal Judgment, Absolved from the obligation to suffer eternal misery which he lay under during his state of impenitence; and Christ in his own mind, judgment and estimation hath Judicially thus pronounced concerning him, By virtue of my Father's grant to all penitent offenders and of that Royal Authority which he hath committed to me, I freely release thee from all that

vast debt of everlasting punishment which thou hast too justly incurr'd by sinning against him. Thus as the Father forgives us virtually by that publick grant of mercy which for Christ's sake he hath made to all penitent offenders; so the Son forgives us actually by that Royal Authority which the Father hath given him to make a particular application of that his general grant to us upon our actual Repentance; and as it is by the Father's grant that the Son pardons us, so it is by the Son's application of it that the Father pardons us; and therefore we are said in or by Christ to have redemption through his Blood even the forgiveness of sin, Col. 1. 14. i. e. to be forgiven for the sake of his Blood, in consideration whereof God the Father hath given him power to forgive us; for so he himself tells us, that all power in Heaven and Earth was given him, Matth. 28. 18. and there is no doubt but in all power, the power of forgiving sins was included; for so S. Peter tells us, that through his Name, i. e. by his Authority or judicial sentence, Whosoever believeth in him shall receive remission of sins, Acts 10. 43.

And thus you see what the *first Regal Act* is, which our Saviour hath always performed and will always continue to perform, viz. forgiving of sins.

II. Another of his *Regal Acts* of this kind is, punishing obstinate offenders: For as he mediates for his Father in ruling and governing us, he must be the Minister of his Father's providence, and being so, whatsoever divine punishments are inflicted upon offenders, are to be look'd upon as the strokes of his hand and the Ministries of his power, for

for he hath the *Keys of Death and Hell*, i. e. the power of punishing both here and hereafter, *Rev. 1. 18.* and accordingly he threatens the corrupt Churches of *Asia*, that he would remove their *Candlestick*, and that he would fight against them with the sword of his mouth that he would come upon them as a *Thief*, and that he would spew them out of his mouth, *Rev. 2. 5. 3. 16. and Chap. 3 Vers. 16.* all which is a sufficient proof that the punishment of offenders both here and hereafter is committed to him as a branch of that *Royal Authority* with which he is invested by the Father ; in the execution of which Commission he many times Chastens bad men in this life in order to their reformation and amendment ; for as many as I love saith he, (i. e. wish well to) *I rebuke and chasten.* *Heb. 3. 19.* and many times he persecutes them with *exterminating* judgments, thereby hanging them up in Chains, as it were, as publick examples of his vengeance, to warn and deter the World from treading in their impious footsteps. For so he threatens *Jezebel* and her followers ; *I gave her space to repent of her fornications and she repented not ; behold, I will cast her into a bed, i. e. into a Bed-rid and irrevocable condition, and them that commit Adultery with her into great tribulation, and I will kill her Children with death, and all the Church shall know that I am he which searcheth the reins and heart, and I will give unto every one of you according to your Works, Rev. 2. 21, 22, 23.* And though for wise and gracious ends he oftentimes spares bad men in this life, and sometimes shines upon them a continued day of prosperity, without any cloud or interruption ; yet he always overtakes them with

with the fearful storms of his vengeance in the life to come. For no sooner do their souls depart from their bodies, but they are immediately consigned by his *warrant* into the hands of evil Angels; these skilful, spiteful, and powerful *executioners* of his justice, under whose savage Tyranny they indure all the tortures and Agonies that wrath and power of *Devils*, together with their own awakened *consciences* and furious and unsatisfied *affections* are able to inflict. Of which see Part 1. Ch. 3. For that the souls of bad men are transmitted into a state of wretchedness and misery *immediately* upon their separation from their bodies is evident from the Parable of *Dives* and *Lazarus*, wherein in the first place *Dives* immediately after his death is said to be *in great torment in Hell*, and this while his body lay buried in the grave, *Luke* 16. 22, 23. which is a plain argument that in all that *interval* between death and the resurrection of the body, the souls of bad men abide in a state of *torment*; for secondly, this torment of *Dives's* soul in hell was *then* when his Brethren were *living* upon earth and under the teaching of *Moses* and the Prophets, *ver.* 27. and 28, 29, 30, 31. which shews that our Saviour supposes it to be at *that* very time when he delivered his Parable, and consequently he supposes all bad men who were *then* dead and whose condition he represents by that of *Dives* to be *then* in *Hell*, and there suffering unspeakable *Agonies* and *Torments*: and if so, then it's plain, that whenever *impenitent* souls leave their bodies they are carried by *Devils* into some dismal abode and there kept under a perpetual discipline of torments; and in this de-
plorable

plorable state they remain expecting that fearful day of accounts, when their condition, through their *reunion* to their bodies and that dread *bodily Torment*, they must then be condemned to, will be rendered yet far more intolerable.

III. Another of those *Regal Acts* which our Saviour *hath* always, and always will continue to perform, is his *protecting* and *defending* his Kingdom in this World. For thus he promises his faithful Church of *Philadelphia*, *Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the World to try them that dwell upon the Earth*, Rev. 3. 10. By which it is plain, that the power of *protecting* and *defending* his Subjects is inherent in Christ as an *essential* part of his *Regal Authority*; and this power he continually exercises now he is in Heaven; for it was for this end among others that he promises to be with his Church to the end of the World, *Matt. 28. 20.* namely to *guard* and *defend* it by his Providence against the outrageous attempts of its numerous enemies. For it is for this end that the Father *hath put all things in subjection under him*, and that he *hath left nothing that is not put under him*, Heb. 2. 7, 8. that so having the Universal Government of all things in his hand he might by his over-ruling Providence render them all subservient to the interest of his Church. For so *Eph. 1. 21.* we are assured that the Father *hath put all things under his feet*, and *given him to be head over all things to his Church*, i. e. hath vested him with an universal power over all things, that so he might order and direct them all to the interest and advantage of his Church. And accordingly

cordingly now he is in heaven, the *defence* and *preservation* of his *Church* is the great business which he intends upon earth: there he now sits looking down from his Throne with a watchful eye to *observe* all the motions, and trace out all the dark designs of her *enemies*, and from thence he stretches forth his Almighty hand to guard and defend her against them, to repel or over-rule their malice, to drive back their venomous Darts upon themselves, or to temper their Poyson into Physick, and extract a healing Balm out of the Stings of those Scorpions. In which how *careful* and *diligent* he hath been is abundantly manifest from the glorious *success*, for considering the vast opposition that hath been made against it even from its infancy, how is it possible it could ever have subsisted had it not been guarded by an invisible hand? No sooner did this *light upon a Hill* appear in the World but all the four Winds immediately conspired to blow it out, yet, (which is miraculous to consider,) still the harder they blew the brighter it flamed; and though for the first 300 years it was the main and almost constant exercise of the Power and Policy, the Wit and Cruelty both of *Devils* and *Men* to suppress and ruine it, yet still it *thrived* and *encreased* under the most powerful means of its *extirpation*. It *conquered* by *suffering*, gathered *strength* by *bleeding*, and, like a head-strong Floud, still the more it was *checked* the more it *swelled* and over-flow'd, till at length it *filled the Earth as the Waters cover the Sea*. Which if well considered, is an amazing instance of the *vigilant* and *powerful Providence* of our Saviour, which hath not only *preserved*

this

this burning Bush from consuming, but made it *spring and flourish* in the Flames. And though since those *Primitive* Persecutions he hath many times for wise and gracious ends let *loose* the Wolves upon his Flock, and permitted them to worry, and sometimes almost to devour it, yet still he hath kept a strict and steady *Rein* upon their Power and Malice, and when they have served his ends, hath check'd and stop'd them in their savage career, and when they have thought the trembling Prey their own, hath stretched out his own Almighty Arm, and snatched it from their devouring Jaws. So that while they are clubbing all their Power and Policy against it, *he that sits in the Heavens laughs them to scorn, the Lord hath them in derision*, and doth contemn their impotent Malice, which *he* can manage as *he* pleases; he can either *prevent* the mischievous effects of it, or cause them to *recoil* upon themselves, or make those very *persecutions*, with which they design to *destroy* his Church, the means of its *enlargement and propagation*; and what in his own *infallible* Wisdom he thinks best, that he hath always done, and will always do for his Church and People: For *many a time have they afflicted me from my youth may Israel, or the Church of Christ, now say, many a time have they afflicted me from my youth, yet have they not prevailed against me; the Plowers have plowed upon my back, they have made long furrows, but the Lord is righteous, he hath cut asunder the Cords of the wicked, and in his own due time will confound and turn back those that hate Zion.*

And as he exerciseth a most *vigilant Providence* over his Church in *general*, so doth he also over *all* the faithful and obedient *Subjects* of it, whose interest is as dear and precious to him as his *own blood*; for they are not only the *purchase* of his *blood*, but also the *Trophies* and *Conquests* of his *Spirit*, which makes them his by a *double Propriety*, and more *peculiarly* entitles them to his care and protection; they are living *Members* of his *own Body*, and as such he feels their pains by a most tender *sympathy*, and therefore his *Providence* is as much concerned for their *defence*, as his *Eye-lid* is to defend the *Apple* of his *own Eye*; *Zech. 2. 8.* and therefore though he exercises a merciful *Providence* over *all* men, yet these he *incloses* out of the *Common* of the *World*, and *fences* about with a *peculiar* care. These are his *Jewels*, and he keeps them in his *Treasury* under the *strangest* and most *inviolable* security. He is always watching over them for good, and it is his *peculiar* and *continual* concern to protect and defend them, to keep off *Temptations* from their *Souls*, and *Calamities* from their *Bodies*, and so to over-rule and direct the course of things, as that whatever befalls them may centre in their *Happiness*. For though he many times *corrects* them with his *own hand*, and *permits* them to be oppressed and afflicted by *others*, yet still he doth it with a most *gracious* intention, either to *cure* or *prevent* some *Disease* in their minds, or to *excite* and *exercise* their *Graces*, or to *wean* them from the love of this vain *World*, and *discipline* them for a blessed *Eternity*; and whatsoever evils happen to them in the course of his *Providence*,
still

still he takes care to extract *good* out of them, and so to contrive and order the whole Scene of Affairs, as that in the issue *all things may still work together for good to them that love God, and are called according to his purpose*, Rom. 8. 28.

IV. And lastly, Another of those *Regal Acts* which our Saviour *hath* always, and *doth* always continue to perform, is his *blessing and rewarding* all his faithful Subjects in the Life to come ; for this, as he himself declares, he hath power to do, so Rev. 2. 7. *To him that overcomes, will I give to eat of the tree of life, which is in the midst of the Paradise of God, i. e. I will admit him into a participation of the blessed immortality of Heaven ;* so also Rev. 3. 21. *To him that overcomes, I grant to sit with me on my Throne, even as I have overcome, and am sate down with my Father on his Throne ;* And he promises the Bishop of the Church of *Smyrna* in particular, *Be thou faithful to the death, and I will give thee a crown of life*; Rev. 2. 10. In all which places he expressly declares his *Royal Authority* to reward his faithful subjects, when they leave this World with the *Joys and Felicities* of the World to come ; and this Authority he is continually exercising in his heavenly Kingdom, for whenever any *faithful and obedient Souls* depart from their bodies, he presently sends forth his *Angelick Messengers* to conduct them safe to the immortal Regions, and there to lodge them in some one of those *blissful Mansions* in his Father's House which he went before to prepare for them ; where, free from all the disturbances of *flesh and blood*; and

of a vexatious and tumultuous World, they live in continued *ease, content and joy*, wrapt up with the ever-growing *delights of contemplating, loving and imitating* God, and of the most wise and amicable *Society and Communication* with each other, in the enjoyment of an endless *bliss and pleasure* ; for so we are assured from Scripture that the happiness of the Righteous doth commence from the *moment* of their departure hence. So Rev. 14. 13. *Blessed are the dead that die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them* ; and with St. Paul it was the same thing to *depart from hence and to be with Christ*, Phil. 1. 23. which necessarily implies, that upon his departure he expected to be *immediately* with Christ ; and elsewhere he teaches, that *to be at home in the body was to be absent from the Lord, and to be absent from the body to be present with the Lord*, 2 Cor. 5. 6, 8. neither of which can be true if the Souls of good men go not to Heaven immediately when they go from hence, but that they do so is as plain as words can express it, in that promise of our Saviour to the Penitent Thief, *Verily verily I say unto thee this day shalt thou be with me in Paradise*, Luke 23. 43. From whence it evidently follows, that even in the very *Article* of a true Penitent's death, Heaven's joys do *attend* his departing Soul to receive it *immediately* when it is dislodged from the body. Thus in the very *moment* of its departure hence the Pious Soul is transported to those *blessed abodes* beyond the Stars, which are the proper seat and pure Element of *Happiness*, where the blessed inhabitants

habitants live in a *continued fruition* of their utmost wishes, being every moment entertain'd with *fresh* and *enraving* Scenes of pleasure, where all their Happiness is *eternal*, and all their Eternity nothing else but only one *continued Act of Love, and Praise, and Joy, and Triumph*, where there are no *Sighs* or *Tears*, no intermixtures of *Sorrow* or *Misery*, but *every heart* is full of *Joy*, and *every Joy* is *Quintessence*, and *every happy Moment* is crowned with some *fresh* and *new Enjoyment*. But of this blessed state I have given an account at large, *Part 1. chap. 1. and 3.* And this is that blessed *Reward* with which our Saviour crowns his faithful Subjects *immediately* upon their departure hence ; so that he doth not permit them to lie *sleeping* in the dust *unrewarded*, till the end of the World, but as soon as they have *finished* their work upon Earth, admits them to the *Joy of their Master*, to all the felicities that their *separated* spirits are capable of in those several *degrees* and *measures* of perfection which they there arrive to ; in which happy state they remain during their *separation* from the body, expecting the farther *completion* of their happiness in a glorious *Resurrection*, by which their Bodies and Souls being re-united, their whole *Humane Nature* shall be filled with Bliss to the utmost stretch of its *Capacity*.

And now having shewn what those *Regal Acts* are which Christ hath always performed, and doth always *continue* to perform, I proceed in the

III. And last place, To shew what those *Regal Acts* are which are *yet to be* performed by him, before he surrenders up his Kingdom; and these are reducible to three Heads :

First, He is yet farther to *extend* and *enlarge* his Kingdom by the Conquest of its Enemies.

Secondly, He is yet to destroy *Death*, the last Enemy, by giving a general Resurrection.

Thirdly, He is yet to *judge* the World.

I. He is yet farther to *extend* and *enlarge* his Kingdom by a more universal Conquest of its Enemies. For if we consult the ancient Prophecies concerning the vast extent of our Saviour's Kingdom we shall find that there are a great many of them which as yet were never accomplished, So, *Psal. 2. 8, 9. Ask of me and I will give thee the Heathen for thine inheritance, and the uttermost parts of the Earth for thy possession, thou shalt break them with a Rod of Iron, thou shalt dash them in pieces like a Potter's Vessel*; whereas hitherto it is certain Christ was never possessed of the *uttermost parts of the earth*, nor did he ever yet break his incorrigible Opposers with a *Rod of Iron*, or dash them in pieces like a *Potter's Vessel*; so also *Dan. 7. 4.* it is foretold of Christ, that there should be given him *Dominion, and Glory, and Kingdom, that all People, Nations and Languages should serve him, and that all Dominions should serve and obey him, ibid. ver. 27.* so also *Dan. 2. 34, 35, 44, 45.* that the stone cut out without hands, by which all agree is meant the Kingdom of Christ, should become a great Mountain, and fill the whole earth, and that it should break in pieces and consume all those other Kingdoms. Thus also it is foretold, that the Lord should be King over all the Earth, *Mich. 5. 4.* and that there should be but one Lord, and his Name one, *Zech. 14. 9.* and that he should have Dominion from Sea to Sea, and from the River to the ends of the Earth, *Psal. 72. 8.* and that

all

all Kings should fall down before him, and all Nations serve him, ibid. ver. 11. and that all the ends of the earth should remember and turn to the Lord, and all the Kindreds of the Nations worship before him, because the Kingdom shall be the Lord's, and he shall govern among the Nations. These, and fundry other such like Prophecies there are which as yet it is certain, were never accomplished according to the full Import and Intent of them. Wherefore we may certainly conclude that there is a time, yet to come, before the consummation of all things, wherein our Saviour will yet *once more* display the victorious Banner of his Cross, and, like a mighty Man of War, march on *conquering and to conquer*, till he hath confounded or converted his Enemies, and finally *consummated* his Victories in a *glorious Triumph* over all the Powers of the Earth. For the Scripture not only *foretels* this *universal conquest* of his, but also *describes* and *delineates* the whole *Method* and *Progress* of it, which upon laying the Scripture Prophecies together, in their proper *Train* and *Series*, seems to me to be this, That the opening of this great Scene of Providence will be the *conversion* of the *Jewish Nation*, those obstinate and hitherto implacable Enemies of our Saviour, whom notwithstanding they have been a thousand times over conquered, slaughtered and oppressed, and do to this day continue scattered over the face of the whole Earth, he hath *preserved* by a *strange* and *unparallel'd* Providence for above sixteen hundred years together, a distinct and separate People from all the Nations of the Earth, to shew his mighty power in them, and once more

render them, what they have always been, the Subjects of his *miraculous conduct*. For by a wonderful effusion of his Holy Spirit upon them, such as that was on the day of *Pentecost*, though far more extensive,

a Ezek. 39. 28, 29.

Isa. 32. 13, 14, 15.

Isa. 5. 20, 21. compared with Rom.

11. 26, 27.

b Isa. 66. 8. Zach.

3. 9.

a he will all of a *sudden*, and in a most *surprising* manner, b *open* the eyes of this *blinded* Nation, and powerfully convince them of the error and wickedness of their infidelity and malice against him

whereupon with one heart and one mind they shall return to the Lord, and with penitent tears wash off the guilt of the *blood* of

c Zach. 12. 10.

their Saviour c which like an *Heirloom*, hath hitherto descen-

ded upon them from one Generation to another, thus, Rom. 11. 25, 26. *I would not brethren that ye should be ignorant of this mystery that blindness in part is hapned to Israel, &c. till when the fulness of the Gentiles be come in, and so all Israel shall be saved, as it is written, there shall come out of Zion the Deliverer, &c.* from whence it is plain, that that *blindness* which then hapned to *Israel*, and which continues on them to this day, shall one day be *remov'd*, viz. about that time when the Conversion of the Gentiles shall be *compleated*, and that then all *Israel* (and not a small remnant of them as at first) shall be saved, so also, 2 Cor. 3. 14, 16. *But their minds are blinded, (meaning the People of Israel) for until this day remaineth the same veil untaken away in the reading of the Old Testament, nevertheless when it shall turn to the Lord the veil shall be taken away; where he first,*

first supposes that *Israel* that till *then* was blinded, and that till *now* remains so, should turn unto the Lord, and then asserts, that then the veil of *Ignorance*, which hindered'em from *discerning* Christ in the Figures and Prophecies of the Old Testament should be removed from before their eyes.

And now the Jews being thus *converted* by the power of our Saviour shall under his Victorious Banners be conducted into the Holy Land, and repossessed of their ancient *native* Country, d whither they shall be close pursued with mighty Hosts of the *Eastern* Infidels, and be reduced by them into imminent *danger* of utter desolation, in which Extremity of theirs our blessed Saviour will make bare his *Almighty Arm*, and in a most miraculous manner confound and scatter those mighty swarms of Infidels, and crown his *Israel* with Victory and Triumph. The same of which *miraculous Events*, spreading far and wide, even to the utmost ends of the Earth, shall in a little time convince all the *Heathen World* of the truth of *Christianity*, and prevail with the Kingdoms of the earth to become the Kingdoms of our Lord and of his *Christ* f. And now the Kingdom of Christ in this World being arrived to its *full extent* and *growth*, Truth and Peace, Charity and

d Jer. 32. 37, 10
41. Ezek. 36. 24,
25 Chap. 37. 21,
22, 25. Amos 9.
14, 15. Isa. 11.
11, 12.

e Joel 3. 1, 2, 9.
14. Mich. 4. 11,
12. Isa. 24. 21,
22. Zeph. 3. 8.
Isa. 63. 1, 6. Isa.
34. 1. Isa. 59. 16,
17. Zech. 14. 13.
Hag. 2. 22. Zech.
12. 2, 3, 4.

f Isa. 66. 16, 18,
19, 20. Isa. 60. 1,
6. Jer. 14. 33. Isa.
61. 7. Ezek. 38.
16, 21, 22, 23.
Rom. 11. 12.

Justice

Justice shall reign and flourish over all the Earth. Now all the *World* shall be *Christendoms*, and *Christendom* shall be restored to its ancient *Purity*. For now he who is to come with the *Fan in his hand* will thoroughly purge the Floor of his Church from all that *Chaff* of Superstition and Idolatry, Schism and Heresie, Irreligion and Immorality with which it is almost totally covered, and the true Faith, the *sincere* Piety, the *generous* and *unaffected* Vertue, which Christianity teaches and prescribes, shall be the universal livery and cognisance of the Christian World g.

g Psal. 72. 7. Isa. 66. 12. and Chap. 23. 4. Mich. 4. 3. Jer. 32. 39. Zeph. 3. 8, 9. Ezek. 19. 21, 22. Isa. 9. 7. and Chap. 2. 2c. Hab. 2. 14.

For much about the time of this *Conversion* of the *Jews*, and that glorious *Call* of the *Gentiles* thence ensuing, that *corrupt* and *degenerate* Faction of Christians whom the Scripture calls the *mystical Babylon*, and the *Antichrist*, and which for several Ages hath been

the great *Nuisance* of *Christendom*, will in these Western parts of the *World* muster up all its Forces to destroy and extirpate the *purser* Professors of *Christianity* by a *general*

h Rev. 13. 7. *persecution* h, in which Attempt for some time this Faction will

i Dan. 7. 21. 22. be very prevalent and successful, i when all of a sudden the *Kings*

and *Princes* of the Earth, who have hitherto been *Partakers* with it in its foul *Impostures* and *Corruptions* (being either *awakened* by those miraculous *Conversions* of the *Jews* and Eastern *Gentiles*, or *convinced* of their Errors by the powerful impressions

impressions of his *Spirit* in whose hands the hearts
 of Kings are) will *turn* their Swords upon this
Antichristian Faction, whose Cause they have hi-
 therto espoused, and conspire to *root* it out from
 off the face of the Earth,^k which
 being effected, the Western ^{k Rev. 17.16,17.}
 Church will universally *reform* it
 self according to the *Standard* of the Church of
Jerusalem, which will then be in a literal sense *the*
Mother of us all^l. Thus partly by
destroying, and Partly by *convert-* ^{l Isai. 60. 1, 2, 3,}
ing its Enemies, our Saviour will ^{4, 5.}
 yet *mightily enlarge* the borders of
 his Kingdom, and advance it to the *utmost* pitch
 of *purity* and *splendour* that this state of Mortali-
 ty will admit, and in this happy state he will
 preserve and continue it for seve-
 ral *Ages*,^m till a little before the ^{m Rev. 20. 1, 2,}
 commencement of the *General* ^{3, 4, 5. 16.}
Judgment, at which time the *De-*
vil, who had been hitherto chained up, will be
loosed again, to work in the Children of disobe-
 dience, to excite them to delude and deceive the
 World again, and to persecute the *sincere* Pro-
 fessors of *Christianity* with inces-
 sant Crueltiesⁿ, when all of a ^{n Rev. 20. 7,8,9.}
sudden, and while they are *secure-*
ly triumphing in the success of their Villanies
 they shall be surprized with the
 Day of Judgment^o, which *like* ^{o Rev. 20. 10, 11,}
a Thief in the Night shall come ^{12, 13, 14, 15.}
 upon them, and put An end to
 all their Mischiefs for ever.

II. Another of those *Regal Acts* which he is yet to perform is to *destroy Death*, the last Enemy, by causing a general *Resurrection* of the Dead, which being one of the great *Articles* of our *Creed*, I shall insist more largely upon it, and endeavour,

First, To prove the *certainty* of the Fact; and,

Secondly, To explain the *manner* how it will be performed.

I. I shall endeavour to prove the *certainty* of the Fact, *viz.* that our Saviour shall raise the dead; which is as plainly and frequently asserted in holy Scripture as any proposition contained in it; for so 2 Cor. 4. 14. we are assured that *God will raise us up by Jesus Christ i. e. by his personal Power and Agency*, and accordingly John 6. 39, 40, 44, 54. Christ promises us over and over again, that *he will raise us up at the last day*; and John 11. 25. he thus declares himself to *Martha*, *I am the Resurrection and the life, he that believeth in me, though he were dead, yet shall he live*; and John 5. 28. he tells us, that *the hour is coming, in which all that are in the Grave should hear his voice*. And of the truth of this he hath given a most sure and certain pledge by his own *Resurrection*, which not only demonstrates the possibility of the thing, that the dead may rise, but also gives ample assurance that they shall. For that he hath in him power to raise the Dead is evident by his raising *himself*; and to be sure that power and Spirit that was in him when he raised *himself*, is able to raise all those in whom it resides. Whoever therefore hath the Spirit of Christ, that Spirit by which he rose from the dead, hath

hath the *power* of the *Resurrection* in him, which *power* to be sure will not be always in vain, but one time or other will most certainly be reduced into *Act* : For so the Apostle assures us, *Rom. 8. 11.* *If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in us.* And indeed considering that Christ in dying and rising from the dead acted as our *Head* and *Representative*, we may justly conclude, that as when he laid down his life, he laid it down for ours ; so when he took it up again, he took up ours with it ; and consequently that he *virtually* raised us by the *same* Spirit whereby he *actually* raised himself ; because he hath not only *Power*, but also *Will*, as he is our *Head* and *Representative*, to raise us even as he had raised himself. So that we are *already* risen in our causes since our *Head* and *Representative* is risen, and hath the *same* power to raise us as he had to raise himself ; and hence he is called, *the First-born from the dead*, and we the *Sons of the Resurrection*, *Col. 1. 18.* because our *Resurrection* is now in the *same* causes, (that is, in the *same Will* and *Power*) as his was before he arose. And therefore also he is called *the first-fruits of them that rise*, that is, the *pledge* and *handsel* of the general *Resurrection* ; because he is risen with the *same Will* and *Power* to raise us, that he had when he arose, to raise himself ; and hence we find the Apostle argues from the *Resurrection* of Christ to the general *Resurrection*, *1 Cor. 15. 12.* *Now if Christ be preached that he rose from the dead, how say some*
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among you, that there is no resurrection of the dead? If we are all agreed that *Christ* is risen, what reason can any Man have to doubt of the general Resurrection? But if there be no resurrection from the dead, then is *Christ* not risen, ver. 13. To say that we shall not rise, is by consequence to deny the Resurrection of *Christ*, because that very same will and power which must have been the cause of *Christ's* Resurrection, if he be risen must be the cause of ours, if ever we rise; and therefore if it be insufficient to raise us, it could never have been sufficient to raise him, and consequently he cannot be risen. If it be objected against this reasoning of the Apostle, that our resurrection will be far more difficult to accomplish than *Christ's* was, because his body was never corrupted, nor were the parts of it ever dispersed, as ours will be, long before the Resurrection; and therefore that cause which was sufficient to raise *Christ*, may not be sufficient to raise us: It may easily be answered, that to the infinite power by which *Christ* was raised, all possible things are equally easie; and therefore allowing our Resurrection to be but possible, it must be every whit as easie to that infinite power by which *Christ* was raised, to reduce all our scattered Atoms into one Mass again, and to re-organize them into a humane body and re-unite it to its ancient Soul, as it was to quicken the yet uncorrupted body of our Saviour. So that all the question is whether the thing be possible; for if it be, it will be every whit as easie to the omnipotent cause of our Saviour's resurrection, to raise our bodies as it was to raise his. But, I beseech you, why should it be thought more

more impossible for God to raise a dead corrupted body, whose parts are all *dispersed* and *scattered* throughout the vast wilderness of Matter, and *re-unite* it to its primitive Soul, than it was at first to *create* the Matter of it, and then *form* it into a humane Body and *animate* it with a humane Soul? He who at the *first creation* could *separate* the *confused mass* of Matter into so many distinct kinds and species of Beings, can doubtless at the general Resurrection as easily *separate* the *same* Matter into its distinct and several *Individuals*. For, what should hinder him who numbers the *stars* of the Heavens, the *Sands* of the Sea, and the *hairs* of our Heads, from keeping an exact account of all our *scattered particles*, and from knowing what *dust* belongs to every *body*, and what *body* to every *soul*? Or how can it be difficult to him, whose power is as *immense* as his knowledge, to *recollect* all the parts of this curious piece of Clock-work which he both made and took in sunder, and to *restore* every *pin* into its proper place, every *spring* to its due vigour and activity, and every *wheel* to its primitive figure and motion? If it be farther objected that there is an *impossibility* in the nature of the thing, for the *same* dead body after it is *corrupted* and its parts all *dispersed*, to be *reunited* and raised to life again; I answer, that since these dispersed parts of our bodies do not *perish*, but are safely laid up in the Chambers of Nature, however they are *scattered* or wherever *lodged*, they are all within the ken of God's knowledge, and within the reach of his power, and so long as they are so,
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why should their *separation* render it *impossible* for them to be *re-united* how and when he pleases ; If you say, that in that *perpetual* course of *transmutation* which the matter of humane bodies runs, it may happen, and sometimes doubtless it *doth*, that the *same particles* at several times are incorporated into *several* bodies ; As for instance, when *one* man eats either the flesh or that which hath the flesh or substance of *another* in it, and digests it into a part of his own body and substance, in which case how is it possible at the resurrection that the substance or matter of *this* part should be re-united to them *both* ? To this I answer, that considering that scarce the *hundredth* part of what we eat is *digested* into the substance of our bodies, and that all the rest we *render back* again into the *common mass* of matter by sensible or insensible evacuations ; though we should suppose one Man to have eaten up the whole substance of another's body, yet he retains but *one* part of an *hundred*, and what should hinder an *omnipotent power* from raising the body he hath devoured out of the ninety nine parts which he lets go again ? And then considering that in seven years time the whole substance of our body *Changes*, he must, if he live so long, evacuate that *one* part which he retained, and so the *whole* will at last be *worn off* from the matter and substance of his body. Nay, suppose this Devourer to feed altogether upon *man's* flesh, as some affirm the *Canibals* do, and that in the last seven years before his death, he devours *one hundred* humane bodies weighing *two hundred pound* a piece ; according to this computation the utmost he can

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be supposed to digest of the flesh of these *hundred* bodies into the substance of his own, amounts not to above *two pound* of each, so that of the *two hundred* weight of bodily substance whereof these devoured bodies did consist, there will still remain *one hundred ninety eight*; undigested into the substance of the Devourer; which we may easily conceive is *sufficient* matter out of which to reproduce the same bodies; For we many times lose as much of our substance in a *sweat*, and a great deal more in a *consumption* as these devoured bodies do in their being eaten and digested; notwithstanding which our bodies continue *numerically* the same; But as for the bodies of these *Man-eaters* there is no doubt but they carry with them a great deal of *other* substance to their graves besides that of man's flesh; for the *liquor* which they drink with it, and the *bread* which they eat with it, and the other *accidental nourishments* which they receive with it, goes into the substance of their bodies as well as *that*; and these being at least one half of their *nourishment*, must constitute at least one half of their *bodies*. What then should hinder but that at the resurrection the other half of them which consists of man's flesh may be separated from them and restored to those humane bodies they devoured; and if so, then each of them shall recover its *whole* substance again, and not want so much as *one particle* of all that matter whereof they were composed when they were eaten; for it is but just that they should be made to refund those unnatural spoils which they barbarously ravished from the bodies of other men. But then you will say;

How shall the body of the *Cannibal* that eat them be raised, when according to this account it must be deprived of one half of the substance it died withal? I answer, that to this remaining half of his bodily substance there may, without any repugnance to its being raised the *same body*, be added out of the *common mass* of matter as much new bodily substance as is sufficient to re-integrate it in all its parts; for the resurrection of the *same body*, doth not necessarily imply that all the *same matter* shall be raised, and no *other*, and no *more*. For if all shall be raised in the most perfect stature and proportion of humane bodies, as there is no doubt but they shall, then Infants and Dwarfs, and such as die of Consumptions must have *new matter* added to that which they die withal; and therefore the resurrection of the *same body* can imply no more than this, that every body shall be raised out of the *same matter*, so far as it will go; and therefore if this remaining half of the substance of the *Cannibal's* body will not go far enough to re-integrate his *whole* body at the Resurrection, there is no doubt but God will add *new substance* to it, which will no more hinder it from being the *same numerical* Body, than the reparation of an house with *new stones* and *Timber* hinders it from being the *same numerical* house. For suppose that God by a Miracle should in an instant restore a Man to his *full Bulk*, the substance of whose body is half pined away by a lingering *Consumption*, this would not at all hinder but that still it would be the *same numerical* Body. Why then should the Addition of *new* bodily substance to the remaining half of the matter of the

Cannibal's body at the Resurrection, hinder it from being raised *numerically* the same?

And this I conceive is sufficient to clear the Doctrine of the general Resurrection from all pretence of *Repugnancy* and *Contradiction*. But suppose after all that there should be some *rare* and *singular* instances wherein it will be *impossible* in the nature of the thing for the *same numerical* Body to be raised again; this would no more impeach the truth of a general resurrection of the same bodies; than *Enoch's* and *Eliab's* not dying, do the truth of the Maxim of the Author to the *Hebrews*; *It is appointed for all Men once to die*. If therefore in any instance it should be *impossible* in the nature of the thing for God to raise the *same* body, it will be sufficient to serve the purpose of *rewards* and *punishments*, for God to cloath the *same* Soul in a *new* Body. For it is the *soul* that individuates the man, and makes him to be the *same* person though he hath not the *same* body. We have not the *same* matter about us when we are ten years old; that we were first cloathed with when we were born, and as he who shall be rewarded or punished *ten years* hence for a *Vertue* or a *Crime* which he acts *now* will be rewarded or punished in the *same* body, though *not* in the *same* matter; so he who shall be rewarded or punished at the resurrection for the good or evil which he doth in this life, will be rewarded or punished in the *same* person, though it should not be in the *same* body. But it being more congruous to the *accuracy* and *exactness* of the divine Justice that it should be in the *same* body as well as in the *same* person; and it being every whit as *easy* to an *infinite* power, to

restore

restore to our souls the *same bodies* as to cloath them in *new ones* (for within the compass of possibilities all things are equally within the reach of Omnipotence) mens bodies shall be universally rebuilt at the Resurrection out of those *old Ruins* and *Materials*, in which they did good or evil in this life ; and if there should happen some *particular* instances wherein such a numerical Resurrection should be in it self *impossible*, these will be only a few exceptions from that general rule, which rather confirm than destroy it. For thus from Scripture we are assured that they who sleep in the dust of the earth shall awake, *Dan.* 12. 2. and that *all that are in the grave shall hear Christ's voice and come forth.* *Joh.* 5. 28, 29. that *the Sea shall give up the dead which are in it, and that death and Hell, i. e. the grave, shall deliver up the dead which are in them,* *Rev.* 20. 13. All which expressions according to the literal sense of them (from which without necessary reasons we ought not to depart) do plainly import a resurrection of the *same numerical bodies*. Our Resurrection therefore being a *possible* thing is as *easy* to an *omnipotent* Power, as *Christ's* was, and therefore *his* Resurrection is a most certain pledge of *ours* ; since he arose as our common *Head* and *Representative*, and consequently rose with the very same *Will* and *Power* to raise *us* which he had to raise *himself*.

Having thus proved the Truth of the *matter* of Fact, *viz.* that Christ will raise us at the last day ; I proceed in the next place to the *manner* of the Fact, how it is that he will raise us. In treating of which, I shall regulate my self by that ac-
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count which the Apostle gives of it, 1 Cor. 1. 5. in which he having proved at large the truth of the Resurrection from *ver.* 12. to the 35th. he comes to answer an Objection concerning the manner of it; *but some men will say, how are the dead raised up, and with what body do they come?* In answer to which he gives a large description of it, and by the similitude of *seed*, explicates the manner how it shall be performed, till he comes to *ver.* 42. where he applies the similitude to the matter in hand; *so also is the Resurrection of the dead*; and then goes on with a farther enlargement on it to the end of the Chapter. So that this *so also* refers both to what went before, and to what follows. So *also*, i. e. so as I have already in part described and shall farther explain in my ensuing Discourse; This *so* therefore referring to the whole description, implies these five particulars of which the whole consists.

First, *So* is the mortal body to be the *seed* and *material Principle* of our Resurrection.

Secondly, *So* must this Seed *die* and be *corrupted*, before it be quickned and revived.

Thirdly, *So* is the dead corrupted body to be *raised* and *quickned* by the power of God.

Fourthly, *So* is it to be *raised* by the Divine Power into the proper and natural form of an humane body.

Fifthly, *So* is this humane body to be *changed* and *altered* in its Resurrection.

I. *So is the Resurrection of the dead*, i. e. so is this mortal body to be the *seed* and *material prin-*

ciple of the Resurrection. For this is plainly implied, *ver. 36. Thou fool, that which thou sowest is not quickned except it die.* Intimating, that as the Seed is the *material cause* of the Ear of Corn which afterwards springs up, so are these mortal bodies which we sow in the Earth, at least the main materials of those immortal ones into which we shall be quickned at the Resurrection. Perhaps as the Seed digests and incorporates into it self the juyces of the Earth, and shoots them up together with its own substance into the Stalk and Ear; so in some particular instances at least, there may be other matter at our Resurrection interwoven with the appropriate substance of our mortal bodies, and together with it spring up into immortal ones. Yet from the Apostle's comparison it is apparent that this very mortal body which we sow in the Grave shall be at least the Seed and Embryo which shall receive our Soul at the Resurrection, and by that (supposing other matter be added to it) assimilate and digest it into its own substance. Now though to reproduce the scattered particles of our dissolved flesh, and extricate them out of all those other substances whereinto they have been woven and entangled, may seem to us at first view an impossible performance; yet that it is not so, I have already demonstrated; and if a parcel of Quicksilver after it hath run a tedious course of alteration, shifted it self out of its natural form into that of vapour, out of a vapour into an insipid water, out of water into a white or red or yellow powder, out of that into a salt, and thence into a malleable Metal, may by a skilful Artist be reduced out of all those various contextures

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into its *natural form* of plain and running *Mercury*, why should we think it either *impossible* or *difficult* for a Being of *immense knowledge* and *power* to watch the wandering particles of our corrupted bodies through all their successive *alterations*, and to *retrieve* them out of all those substances into which they shall be finally resolved; to take out of one body, what belongs to another, and restore to each its own; and finally to *incorporate* them altogether into their *natural forms* and *figures*?

II. So is the Resurrection of the dead, *i. e.* so is this Seed of our mortal body to *die* and be *corrupted*, before it shall be raised again. That which thou soweſt is not quickened unless it die; intimating, that as the parts of the Seed are *separated* in the ground, and *dissolved* into a liquid Jelly before it springs up into a *Stalk* and *Ear*; so this mortal *body* of ours must be *corrupted*, its parts must be *dispersed* and *dissipated* from one another, before it quickens and springs up again at the general *Resurrection*; and indeed the body must *naturally corrupt*, when once it is *separated* from the Soul that enlivens it; and that before it is raised and glorified the Soul should remain for some space *separated* from it, seems highly necessary. For the nature of *Souls* is such as requires a gradual and leisurely *progression* out of one state into another; their faculties are such as cannot in a natural way be improved but by *degrees*, or qualified in an instant for two *extream conditions*, without a Miracle. But as for this mortal State and that of the *Resurrection*, they are two such remote and distant *extreams*, as that our slow paced *natures*

cannot travel from one to the other under a long space of *time* ; and for a Soul to pass in one instant out of an *Earthly* into an *Heavenly*, out of a *fleshy* into a *spiritual*, out of a *mortal* into an *immortal* body, seems too great a leap for a Being whose nature confines it to a *gradual* improvement. For how should a *Soul* which hath been so long immured in mortal *flesh*, so long accustomed to its *sensual* pleasures, so clogged and incumbered with its unweildy *Organs*, so pinioned and hampered by its brutish *appetites* ; How I say, is it possible in a *natural* way for such a *Soul* to be immediately disposed to act and animate an *Heavenly Body* ? and therefore it is requisite that for *some* time at least it should continue in a *separate* state, there to inure it self to a *heavenly life*, and by a continued contemplation, and love, and imitation of God to ripen gradually into the state of the Resurrection, and to contract a perfect *aptitude* to animate an *heavenly body*, that so its powers being *enlarged* and *improved* by exercise, it may be able to manage that *active* fiery Chariot, and be prepared to operate by its *nimble* and *vigorous* *Organs*, which till the Soul is rendered more sprightly and active by long and continual *exercise*, will be perhaps too swift for it to keep pace withal. It is true, the Apostle tells us of some Souls that in an *instant* shall be fitted for and with these heavenly bodies, 1 Cor. 15. 51, 52. *Behold I shew you a mystery, we shall not all sleep, but we shall all be changed in a moment*, i. e. those good men who are living just before the Resurrection shall suffer no *separation* of their Souls from their Bodies ; but the

the beggarly vestment of their *flesh*, while it is upon them, shall in an *instant* be *transformed* into a glorious and immortal Robe ; which to be sure it would not be, unless in the same instant also their *Souls* were made *fit* to wear it. But then it is to be considered that both will be *miraculous* ; And, for ought I know, it will be as great a Miracle immediately to fit an *imperfect* Soul for a *glorified body*, as immediately to change a *gross* and *corruptible* body into a *glorious* and *immortal* one. And therefore though some Souls shall be *immediately* qualified to operate by glorified bodies, without any intermediate space of *separation* ; yet this being *extraordinary* and *miraculous*, is only an *exception* from the general rule of *Providence*, which is to leave things to proceed and act according to the *regular* course of their *Natures* ; and if Souls are so left, as ordinarily to be sure they are, it is highly requisite that they should be allowed some *space* of *separation* from their *mortal* bodies before they are cloathed with their *immortal* ones ; and consequently, that this mortal body should be *corrupted* and *dissolved* before it is *quickned* and *glorified*.

III. *So is the Resurrection of the Dead*, that is, so is the dead corrupted body to be raised and quickned by the power of God ; so Ver. 37, 38. *That which thou sowest thou sowest not that body that shall be, but bare grain, perhaps of wheat, or of some other grain, but God giveth it a body as it pleaseth him ; in which he plainly intimates, that as a grain of Wheat sown in the ground is only the Seed or material Principle of the Stalk and Ear that spring*
up

up from it, but *God*, is the *principal efficient* cause that forms the matter, and enlivens it, and causes it to spring up and ripen; so though these *mortal* bodies which we sow in the Grave are the *Seed* and *matter* out of which our *immortal* one shall spring, yet it is *God* that must *recollect* this matter, *reduce* it into a body again, and *reunite* it to its ancient Soul. For this is such a performance as doth require an *Almighty* Agent; it is *he alone* can trace our *scattered* Atoms through all those Generations and Corruptions wherein they have wandred, and *retrieve* them out of all those other bodies whereinto they have been finally resolved. It is *he alone* can *separate* them into the several Masses whereunto they originally appertained, and *order*, *distinguish*, and *distribute* those rude Masses into their various parts, and connect and joyn one part to another. It is *he alone* that can *reorganize* those undistinguished heaps into humane bodies, and *reunite* them to their Primitive Souls. And accordingly we find that this great Article of the Resurrection is in Scripture resolved into the Power of *God*: for so our Saviour attributes the Sadducees denial of the Resurrection to their *not knowing the Scripture and the Power of God*, Matt. 22. 29. which plainly implies, that the power of *God* must be the cause of the Resurrection. So 2 Cor. 1. 9. *S. Paul* tells us, that he was brought into a great extremity, that so he might not trust in himself, but in *God* that raiseth up the dead; and 1 Tim. 6. 13. *I charge thee*, saith he, *before God* that quickneth all things. And indeed to quicken our bodies when they are dead, requires the same power as it did at first to create
and

and *form* them. For as at their first *Creation* they were formed out of the *pre-existing* matter of the Earth, so at the *Resurrection* they must be *reproduced* out of the same matter again; and as at the *Creation* all those distinct kinds of Beings we behold lay *shuffled* together in one common Mass, till the fruitful voice of *God* separated this united Multitude into their distinct Species; so at the *Resurrection*, after these mortal bodies are crumbled into dust, and that dust is scattered through all that confused Mass again, it is *God alone* whose powerful voice can command them *back again* in their proper shapes, and call them out again by their single individuals: so that as our first existence was only a real Echo to *God's* omnipotent *Fiat*, so will our return into existence be to his Almighty *Surge*. The Scripture indeed seems to affirm, that the holy *Angels* will be employed in this great transaction, though what they are to do in it is not expressly related; only *1 Thess. 4. 16.* the Apostle seems to intimate that their Office will be to collect the scattered relicks of our mortality; for there he tells us, that *the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and the Trump of God, upon which the dead in Christ shall rise first.* Which popular description seems to import, that as by a loud voice or a Trumpet it was anciently the custom of the Jews, and other Nations, to summon *Assemblies*, and particularly by a Trumpet to collect and rally their *Armies*: so at the *Resurrection* our Saviour by the Ministry of his *Angels*, under the conduct of their *Archangel*, will assemble and rally our scattered Atoms, and then by his

divine

divine Power Organize them into humane bodies again, and reunite them to their proper Souls. For so *Mat. 24. 31.* Christ tells us, that his Angels shall with the *sound of the Trumpet gather together his Elect from the four Winds.* Which if you compare with the abovecited Text, you will find that this sound of the *Trumpet* by which the Elect are to be gathered is to *precede* their Resurrection, and consequently, that it is not to gather them when they *are* raised, but to gather them *to be* raised; that is, to collect their dispersed dust which hath been blown about upon the Wings of the Wind, in order to their being *reintegrated* into humane bodies, and *reinformed* with their Primitive Souls.

IV. *So is the Resurrection of the Dead,* i. e. so are our dead bodies to be raised again into the proper form and kind of humane bodies; and this is implied in *ver. 38.* *but God giveth it a body as it pleaseth him, and unto every Seed his own body,* i. e. as to the Seed of Wheat which dies in the *Winter*, God gives in the *Spring* the Body, or Stalk, and Ear of Wheat; so to this mortal body which we sow in the *Grave*, God will give at the *Resurrection* its own proper and specifick form. For the Soul will have the same faculties at the *Resurrection* that it hath now in this mortal state, and the *Body* is only in order to the *Soul*, its parts and members being all purposely contrived into fit instruments for the Soul to work withal. These inward *faculties* therefore continuing still and for ever the *same*, it is highly requisite that at the *Resurrection* they should be *refitted* with the same corporeal instruments of action: for the same

to the Body what the *art* is to the *thing* that is formed by the Art; and therefore as the *thing* formed is not perfect so long as it is any way disproportionable to the Art which formed it; so neither can the *Body* be perfect till in all its parts it is every way apportioned unto the faculties of the *Soul*, and how can the matter of this corrupted body be *readapted* to the natural faculties of a humane Soul, unless it be raised again into an humane body, and restored to its *Primitive* figure and proportion? For should it be raised with *more* or *fewer* parts than those it now consists of, it must either be *defective* or *superfluous* in it its parts, or the Soul must have more or fewer faculties to employ them. It's true, after the *Resurrection* the Scripture plainly tells us, that our Souls shall no longer exercise those their *Animal faculties* of nourishing and propagating; that *the Sons of the Resurrection* shall neither marry, nor be given in marriage, but that they shall be equal to the *Angels of God*, Matth. 22. 30. and indeed since every individual man will then be raised into an *immortal state*, there will be no need either that they should be *nourished* themselves, or that they should *propagate* any more individuals to preserve their kind. But it doth not hence follow, either that the *Soul* shall be deprived of those *Animal faculties*, or consequently that the *Body* shall be raised without the *Organs* by which those *Animals operations* are performed: for though our Saviour's Body after the *Resurrection* had no need of *nourishment*, yet it is plain it was raised again with its natural *instruments* of eating and drinking, which he once actually used to assure his Disciples of the *reality* of

of his Resurrection; and though now those parts are useless to him, as to that *particular* animal operation, yet there is no doubt but his *Soul* still uses them for other *unknown* purposes peculiar to his glorified state; or if he do not, yet since those parts were necessary to the *perfection* of a humane body, and consequently, to the *redintegration* of his humane nature, it was requisite he should be raised with them, that so he might have *corporeal* Organs adapted to his *animal* faculties, which it is plain were not *extinguished* by his *Resurrection*; and since the Resurrection of our *Saviour's* body is in Scripture represented as the pattern of *ours* (for he shall change our *vile* body that it may be fashioned like unto his glorious body, Philip. 3. Vers. 21.) we may hence warrantably conclude that *ours* shall be raised as *his* was, *complete* in all the parts of an humane Body.

V. And lastly, *So is the Resurrection of the dead*, i. e. so are these humane bodies to be changed and altered by the Resurrection. So *ver.* 37. *That which thou sowest thou sowest not that body that shall be, but bare grain*; intimating, that as the seed when it is sown is nothing but *bare seed*, though when it is quickened it springs up into a long *stalk* and *ear*, which many times contains in it an hundred grains; even so this mortal Body which is only the *naked seed* of our Resurrection, shall be very much altered from what it is; and changed into a more *complete* and *perfect* substance. For the more clear and distinct explication of which, we will *first* consider the Change that will then be made in the bodies of

good

good men ; and *secondly*, the change that will be made in the bodies of the *wicked*.

First, We will consider the Change that will then be made in the bodies of *good men* ; which consists of four particulars.

First, They will be changed from *base* and *humble* into *glorious* bodies.

Secondly, from *earthly* and *fleshly* into *spiritual* and *heavenly* Bodies.

Thirdly, From *weak* and *passive* into *active* and *powerful* Bodies.

Fourthly, From *mortal* and *corruptible* into *immortal* and *incorruptible* Bodies.

I. The Bodies of *good Men* will be changed from *base* and *humble* into *bright* and *glorious* ones ; so *ver. 43. It is sown in dishonour, it is raised in glory* ; that is, when it is sown in the grave, it is a *base* and *abject* thing not to be indured above ground for its ghastly looks, and nauseous stink and putrefaction ; but at its resurrection it shall come forth in a *bright* and *beautiful* and *venerable* form ; for so our Saviour assures us, that after their resurrection *the righteous shall shine forth as the Sun in the Kingdom of their Father*, Mat. 13. 43. that is, the matter of their bodies shall be *refined* and *exalted* into a bright and lucid substance, which shall glitter like the Sun, and cast forth rays of glory round about them ; and this perhaps is *that inheritance of the Saints in light* ; that is, embodied in light, which the Apostle speaks of Col. 1. 12. for when this dull matter comes to be *re-animated* with a blessed and glorified Soul, it will doubtless derive from it a great deal of *beauty* and *lustre*. For if now the Soul when it is overjoyed

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can so transfigure our Bodies, fill our *Eyes* with such sprightly flames, overspread our *countenances* with such an amiable Air, and paint our *faces* with such a serene and florid aspect, what a change will it make in our *Resurrectioni-body*, which being incomparably more fine and subtil than *this*, will be far more pliable to the motions of the Soul ? When therefore the happy Soul shall re-enter this *softned* and *liquified* matter, ravish'd with unspeakable joy and content ; how will its delightful emotions change and transfigure it, how will its active joys shine through and overspread it with an amiable Glory ? especially when with this *natural* energy of its glorified Soul, our Saviour himself shall co-operate to *change this vile body that it may be fashioned like unto his glorious body, according to the mighty working whereby he is able to subdue all things to himself.* Though now therefore the matter of our bodies is *vile* and *sordid*, and such as seems altogether incapable of such a *glorious change* ; yet according to the best Philosophy there is no *specifick* difference in matter, and if the vilest and most ignoble matter may by mere *motion*, not only be Crystallized but transformed into a flaming brightness, as we are sure it may ; if in lighting of a *Candle* that is newly blown out, by applying another to the ascending smoke, this *dark* and *stinking* substance may in the twinkling of an eye be changed into a *bright* and *glorious* flame, into what a *resulgent* substance may the matter of this *mortal body* be changed, by the concurrence of an *infinite power*, with the vigorous *activity* of a glorious Soul ?

II. The Bodies of good Men will be changed from *earthly and fleshly* into *spiritual and heavenly*. So ver. 44. *It is sown, saith he, a natural body, it is raised a spiritual body*, where those words *σῶμα ψυχικόν*, which we render *a natural body*, may perhaps be better translated an *animal Body*, i.e. a body suited and adapted to this animal life which the beasts that perish enjoy in common with us; a body that is *sustained* by animal Operations and *recreated* with animal pleasures, and which by reason of its gross substance doth continually *crave* to be supplied with suitable *nourishment*, and treated with gross and carnal *pleasures*, which is the very thing that renders it so great a Cumber to the immortal Spirit that animates it. But at the Resurrection it will be improved into a *spiritual body*, not that it will be converted into a *spiritual substance*; for the Apostle's own words do assure us that it will still remain a *body*, but the *spirituality* of it will consist in this, that being wrought into a *purser and finer substance*, it will no longer need or crave these animal *nourishments* and *pleasures*, but be perfectly *fitted* for and *contemper'd* to the *soul* and intirely resigned to its *use* and service; for it will then be *refined* from all those animal *appetites* of eating, drinking and carnality, which do now too often not only render it *unserviceable* to the Soul, but also *hurtful and injurious*: so that then it will be in intire subjection to the *mind*, and all its members will be devoted Instruments to the service of *Righteousness*; so that now there will be no longer any Law in its *members* to wage war against the Law in the

mind but the *mind* will govern, and the *body* obey without any contest or reluctance; and as the *body* will be wholly *obedient* to the *mind*, so it will be perfectly *adapted* to its service; for whereas now by reason of its gross consistency, it is an unwieldy *Luggage* to the *Soul*, and doth very much *clog* and *incumber* her in her operations; it will then be wrought into so fine and tenuous a substance, as that instead of a *clog* it will be a *wing* to the *Soul*: for its consistence will be subtil as the finest *Æther*, and active as the purest *flame*; it will have nothing that is gross or burdensom in it to *retard* or *weary* it in its flights, to *rebat*e its vigour or *slacken* its motion, but it will be all *life* and *spirit* and *wing*, and like a perpetual motion be carried on with *unwearied swiftness* by its own internal springs, and being freed from all that *weight* which now renders it so slow and heavy, it will be able to move like a *thought*, and to keep pace with the most nimble *wishes* of the *Soul*; so that what *Hierocles* saith of his spiritual Body, ὁ τῇ νοῦ καὶ πνεύματι ὁ σώματος (συνέστη), i. e. that it is such a body as is every way fitted to the *intellectual* perfections of the *Soul*, will be true of this *resurrection* body, which will be perfectly attuned to a perfect *mind*, and fashioned into a most convenient *Organ* for it whereby to exert its *purest* and most *spiritual* operations.

III. The Bodies of good Men will be changed from *weak* and *passive* into *active* and *powerful* Bodies; so *ver.* 43. *It is sown in weakness, it is raised in power*; that is, whereas the body which we sow in the grave is exceeding *weak* and *in-*
firm,

firm, liable to infinite *passions* and *diseases*, and can do but little, but suffer much; it shall be raised with a temperament so pure and just, so hail and vigorous that no *disease* or *infirmity* shall ever find any place in it, or be able to cramp it in its operations; For besides that, its *elementary* qualities (if any such remain in it) shall be turned into such an *exquisite* temper that they shall never jar or disagree with each other, it shall be so *spirited* and *invigorated* by the blessed Soul that animates it, that nothing shall be able to impair its *health* or discompose its *Harmony*. So that it shall live for ever without decay, move for ever without weariness, fast for ever without hunger, and wake for ever without any need or desire of refreshment. And indeed, considering for what purpose our Bodies shall be raised, they have need to be very strong and vigorous; for they shall be raised on purpose to be the *Organs* and *Instruments* of the operations of our glorified Souls, which being exceeding active as they are *spirits*, but exceedingly more active as they are *glorified spirits* will require bodies suitably strong and vigorous, such as can support their joys, express their activities, and keep pace with their rapturous emotions; to do which will require a mighty firmness and vigour of temper. Since therefore at the Resurrection God will fit and adapt our bodies to the utmost activity of our glorified spirits, they must necessarily be supposed to be endued with unspeakable strength and agility, upon which account they are called by the ancient Hebrews, *Eagles wings*, upon which they suppose our glorified Souls shall be able to fly as fast

and as far as they please, and this I am apt to think is intimated in that passage of *S. Paul*, 1 Thess. 4. 17. *And they that are alive, and whose bodies are changed in the state of the resurrection shall be caught up in the clouds to meet the Lord in the air*, the meaning of which is, not that they shall be snatched up from the Earth by any external cause or *Agent*, but that their bodies being changed into pure ethereal flame, they shall of their own accords ascend in them as in so many fiery Chariots to the Throne of their Redeemer in the Clouds : and from thence when the judgment is concluded, shall as nimbly ascend with him through all those spacious Fields of Air and Æther, that lie between that and the eternal Paradise of Blessedness. For that they shall be caught up by *Angels*, as some imagin, I see no reason to think, since our Saviour himself assures us, that at the Resurrection they shall be ἰσχυροί, and therefore shall not need their help in this angelified state, either to waft them up into the Air, or from thence into the Heaven of Heavens; and if by their own activity they shall be able to perform so vast a flight as 'tis from the earth into the uppermost Region of the Air, and from thence into the *supreme Region* of everlasting glory, we may from thence collect what a vast power they will be endued with at their Resurrection. But this is most certain that then they shall be perfectly released from all dolorous passion, and continue in perfect strength and health and vigour for ever. So that whereas now our Bodies are exceeding weak and passive, a kind of walking Hospitals of pains, infirmities

ties and diseases ; the time will come when our *soul* shall be accommodated with a much more *easy* and *convenient*, as well as *glorious habitation*, wherein it shall for ever forget those dismal Cries, O my Head, my Heart, my Bowels, and enjoy everlasting *rest* and *freedom*. Now she is in a *travelling* condition, and the *Inn* she lodges at is *mean* and *inconvenient*, her Provision is *course*, her Bed hard, and her Rest continually interrupted with noise and tumult, but when she is once got home to her own House, her *house* not made with hands *eternal in the Heavens*, she shall there live in perfect *ease* and *pleasure*, free from all the annoyances of flesh and blood, from all the disturbances of pain and sickness, and from all the toil and fatigue, the noise and hurry of this mortal condition, and with *splendid State*, delicious *fare*, soft and quiet *repose*, recompence her self a thousand fold for all her present *travail* and *weariness*.

IV. And lastly, The Bodies of *good* men will be changed from *corruptible* and *mortal* into *incorruptible* and *immortal*. So *ver. 42, 53*. It is sown in *corruption*, it is raised in *incorruption*, and this *corruptible* must put on *incorruption*, this *mortal* must put on *immortality*, i. e. Whereas this body which we lay down hath in the very constitution of it the seeds of *mortality* and *corruption*, at the Resurrection it shall spring up into an *incorruptible* and *immortal* substance, perfectly *refined* from all mortal and corruptible principles ; for so our Saviour pronounces of those who shall be accounted worthy to attain to his blessed Resurrection, that they cannot die any more, Luke 20. 30. which is a plain argument that our mortal body shall be not

merely *varnished* and *gilded* over with an *external* glory and beauty, but that all *inward* principles of corruption shall be utterly *purged* out of its *nature*, so that it shall not be preserved immortal merely by the force of an *external* cause, but be so far immortal in it *self*, as not to have any tendency to death in its *nature* and *constitution*: For either it will be so *liquid*, that should its parts be separated by any external violence, like the divided *Æther* they will immediately close again, or else so *firm* and *compact* that no external violence will be able to divide them; and thus having no *alloy* of corrupt principles in its *nature*, no quarrels or discords between *contrary* qualities, and being perpetually acted by a most *happy*, *sprightly* and *vivacious* soul, which will every moment diffuse a vast plenty of life and vigour throughout all its parts, it will be also secure from all *inward* tendencies to *mortality*, and being thus fortified both *within* and *without* against all attempts towards a *dissolution*, what should hinder it from living for ever and flourishing in *immortal youth*? And thus I have endeavoured to give an account of the happy Changes which *good men's Bodies* will undergo in the general Resurrection.

But though they shall all of them be raised with unspeakable *advantages* and *improvements*, yet it is apparent from this, 1 Cor. 15. that they shall vastly differ in the degrees of their glory; so ver. 41. *There is one glory of the Sun, and another glory of the Moon, and another glory of the Stars, for one Star differeth from another in glory, so also is the resurrection of the dead, i. e.* As the

the Sun is more glorious than the Moon, the Moon than the stars, and one star than another, so shall our bodies at the Resurrection be arrayed with *different* degrees of glory; and doubtless these *differences* of *Glory* in our raised bodies will arise from those *different* degrees of *perfection* to which their respective Souls have arrived; for the more *perfect* those *souls* are, the more *improved* and *accomplished* bodies they will require, because according as they rise in *degrees* of perfection, their powers will be enlarged and their faculties rendered more active, and consequently will require bodies more active and powerful. And therefore since at the Resurrection God will *accommodate* every *soul* with a *body* suitable to it in its *utmost* exaltations and improvements, we may reasonably conclude that the several bodies that are raised shall be more or less *glorious*, as the several souls to which they appertain are more or less advanced in *degrees* of *perfection*. For the *fitness* and *congruity* of souls to glorified bodies consists in their *mortal* perfection; and if upon an impossible supposition, a *wicked* soul should be mistaken for a *pious* one and thrust into a *glorified* body, it would not know what to do with, or how to behave it self in it, but like a *Swine* in a Palace would soon be weary of its habitation and impatiently long to be restored to its beloved *stye* and *mire*. For a glorified *body* is an Instrument proper only for a glorified *soul* to act and work with; It is purposely *framed* and *composed* for contemplation and love, for joy and praise and Adoration, and, what should a *vicious* soul do with such a body to whom those

heavenly exercises it was designed for are unnatural? 'Tis *piety* and *virtue* that fits and disposeth a Soul to animate and act in a *glorified body*; and therefore I am apt to think, that as the *animal disposition* of our *soul* doth now co-operate with the divine Providence in the *forming* its *animal body* in the *womb*, so that *divine* and *spiritual disposition* which the Soul doth contract before, and improve after its separation from the body will co-operate with the Almighty Power of our Saviour in the *forming* its *new body* at the *Resurrection*; and that as by the Animal Plastick power of our *souls*, God did first form our *Animal bodies*, so by this spiritual Plastick power of it, which is nothing but its *moral perfection*, he will hereafter form our *spiritual bodies*; and if so, then the more of that *perfection* the Soul arrives to at the Resurrection, the more it will *spiritualize* and *glorify* its body; and so still the more *perfect* it grows the more it will improve its glorified body in *beauty*, *lustre* and *activity*, so that as through a transparent *Glass* we plainly discern the size and colour of the *substance* contained in it, so perhaps through the still encreasing degrees of the *bodies glory*, the degree and size of the *Soul's perfection* will appear. But whether this be true or no, which I confess is only my *conjecture*, thus much is certain, that the bodies of men will be raised with different *degrees* of glory; and therefore since we are assured that the great end of the last Judgment will be to distribute to every one according to his Works, we have sufficient reason to conclude that the *bodies* will be glorified more or less in *proportion* to the *perfection* of their *Souls*.

And

And thus I have endeavoured to give a brief account of those happy changes which *good men's* bodies must undergo at the *Resurrection* ; I proceed therefore in the next place to show the woful change that will then also be made in the bodies of *wicked men* ; In which I shall be very brief, because we have but a very short and general account of it in Scripture, where we are only told that they shall *awake to everlasting shame and contempt*, Dan. 12. 2. and that they shall *come forth to the Resurrection of Damnation*, Joh. 5. 28. and that upon their Resurrection they shall *be judged according to their works*, and *cast into the Lake of fire*, Rev. 23. 13. 15. from whence it is apparent that they shall be raised for no other end, but to be *punished*, to endure the vengeance which shall then be rendred to them, even the vengeance of *eternal fire* ; for that will be their doom, *Depart ye cursed into everlasting fire, prepared for the Devil and his Angels*. Since therefore their Resurrection will be only in order to their being fetched from *Prison to Judgment*, and sent from *Judgment to Execution* ; to be sure their bodies will be raised in full *capacity* to suffer the fearful Execution of their doom; that is, with an exquisite *sense* to feel, and an invisible *strength* to sustain the torment of eternal fire. For since they must suffer for ever, they must be raised both *passive* and *immortal* with a *sense* as quick as lightning to perceive their misery, and yet as durable as an Anvil to undergo the strokes of it, which to all *eternity* will be repeated upon them without any pause or intermission. Thus shall they be raised with a most

vivacious and *everlasting* sense of pain, that so they may ever feel the pangs of death without ever dying; So St. Cyril Catech. illum. 4. p. 26. οἱ ἀμαρταλοὶ αἰώνια λαμβάνουσι σώματα ἵνα εἰς αἰῶνα τῷ ἁμαρτημάτων ὑπομείνωσι ἢ βάλανον, i. e. wicked men shall be cloathed with *eternal bodies*, that in them they may suffer the eternal punishment of their sins; and so they shall have *strength* to suffer as long as vengeance hath *will* to *inflict*: and therefore since it is the will of divine vengeance that they should suffer *eternal fire*, the divine Power will furnish them with such bodies as shall be able to *endure* everlasting scorching in that fire, without being ever consumed by it, for at their *Resurrection* their wretched Ghosts shall be fetch'd out of those invisible *Prisons* wherein they are now reserved in chains against the Judgment of the great Day, to suffer in *that body* wherein they sinned, and that therein they may be capable of lingring out an eternity of torment, they shall be reunited to it in such a *fatal* and *indissoluble* bond as neither *Death* nor *Hell* shall ever be able to unloose. And this is all the account we have from Scripture concerning the change that shall be made by the Resurrection in the bodies of *wicked men*, viz. that from *weak* and *corruptible* bodies they shall be changed into *vigorous* and *incorruptible* ones, and be endued with a quick and everlasting sense of all that everlasting punishment which they are raised to endure.

Thus having given an account at large of this *second Regal Act* which our blessed Saviour is yet to perform, viz. *Raising the dead*, I proceed to the

III. And last, *viz.* his *judging the World*. In treating of which great and fundamental Article of our Faith, I shall endeavour,

First, To prove the *truth* of the thing that our blessed Saviour *shall* judge the World.

Secondly, To give an account of the *signs* and *forerunners* of his coming to judge it.

Thirdly, To shew the *manner* of his coming.

Fourthly, To explain the whole *process* of his *Judgment*.

I. I shall endeavour to prove the *truth* of the thing, *viz.* that our Saviour *shall* judge the World, than which there is no one Proposition more frequently and plainly asserted in holy Scripture. Thus *Acts* 17. 31. we are told, that *God hath appointed a day in the which he will judge the World in righteousness by the man whom he hath ordained, and that this man is Jesus Christ* we are assured *Acts* 10. 42. *And he commanded us to preach unto the People, and to testify that it is he which was ordained of God to be the Judge of quick and dead.* So also *2 Tim.* 4. 1. *I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his Kingdom.* and accordingly we are told, that we shall all stand before the *Judgment seat of Christ*, *Rom.* 14. 10. *And all appear before the Judgment seat of Christ, that every one may receive the things done in his body according to that he hath done whether it be good or bad,* *2 Cor.* 5. 10. And to the same purpose our Saviour himself tells us, that the *Father judgeth no man*, that is immediately, but hath given all judgment to his Son; and afterward he gives the reason of it, *because he is the Son of man*.

man, *John* 5. 22, 27. that is, because he dutifully complied with his Father's Will in chearfully condescending to cloath himself in Humane Nature, and therein to offer up himself a willing Victim for the sins of the World; for so *Rev.* 5. 9, 12. *Worthy is he alone to receive the Book, (of Judgment) and to open the Seals thereof, because he was slain, and hath redeemed us to God by his blood, worthy is the Lamb that was slain to receive the power and honour, the glory and blessing appendent to his high Office of judging the World.* From all which it abundantly appears that this great action of judging the World is to be performed by *Christ*. I proceed therefore to the

Second general Head I proposed to treat of, which was to give an account of the *signs and fore-runners* of his coming to judgment. For before he actually appears he will give the secure World a fearful warning of his coming by hanging out to its publick view a great many horrible signs and spectacles, for thus the Prophet *Joel*, *Joel* 1. 30, 31. *I will show wonders in the Heavens, and in the Earth blood, and fire, and pillars of Smoke, the Sun shall be turned into darkness, and the Moon into blood before the great and terrible day of the Lord, which Prophetic of his is particularly exemplified by our Saviour, Immediately after the tribulation of those days shall the Sun be darkened, and the Moon shall not give her light, and the Stars of Heaven shall fall, and the Powers of the Heavens shall be shaken, and then shall appear the sign of the Son of man in Heaven, Matt. 24. 29, 30. and more particularly, Luke 21. 11, 25. Great Earthquakes*

Earthquakes shall be in divers places, and Famines, and Pestilences, and fearful sights, and great signs shall there be from Heaven, and there shall be signs in the Sun, and in the Moon, and in the Stars, and upon the Earth distress of Nations with great perplexity, the Sea and the Waves roaring, and then it follows, then shall they see the Son of man coming. It is true, this Prophecy of our Saviour immediately respects the destruction of *Jerusalem*, and was in part accomplished in it; several of these very signs being a little before the Calamity of that City actually exhibited to the publick view of the World, as both *Josephus* and *Tacitus* assure us; and several others of them were exhibited immediately after the Tribulation of those days in that prodigious eruption of the *Vesuvius* in *Campania*, the woful effects whereof were felt not only in *Rome* and *Italy*, but in a great part of *Africa*, in *Syria*, *Constantinople*, and in all the adjoining Countries, *Vid. Dion. Cass. lib. 66. 68.* but it is apparent that our Saviour here prophesies of the Judgment of *Jerusalem*, as it was a Type and Representation of the general Judgment; so that though his Prophecy respects *Jerusalem's* doom immediately, yet through this it looks forward to the final Doom of the World, and therefore as in foretelling the former he prefigures the latter, so in foretelling the foregoing signs of the former he prefigures the foregoing signs of the latter. And since he here intended the signs of *Jerusalem's* dooms-day, only for Types and Figures of those signs which shall forerun the dooms-day of the World, and seeing that Types have always less in them than are in the things which they typifie,
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and prefigure, there is no doubt but those signs which shall forerun the last Judgment will be much more *eminent* and *illustrious*, than those of *Jerusalem's* judgment, which were intended only to *Typifie* and *prefigure* them, and accordingly *St. Jerom* tells us of an ancient *Tradition* of the Jewish Doctors (to which our Saviour in this Prediction seems plainly to refer) that for *fifteen* days together before the *general* judgment there shall be transacted upon the Stage of *Nature* a continued Scene of fearful *Signs* and *Wonders*, the *Sea* shall swell to a prodigious height, and make a fearful noise with its tumbling Waves; the *Heavens* shall crack day and night with loud and roaring *Thunders*; the *Earth* shall groan under hideous *Convulsions*, and be shaken with quotidian *Earthquakes*; the *Moon* shall shed forth purple streams of discoloured light; the *Sun* shall be cloathed in a dismal darkness; and the *Stars* shall shrink in their light, and twinkle like expiring Candles in the Socket; the *Air* shall blaze with Portentous Comets, and the whole *frame* of *nature* like a funeral Room shall be all hung round with mourning and with *Ensigns* of horreur, and when these *fatal symptoms* appear upon the face of the *Universe*, then shall the *Inhabitants* of the *Earth* mourn, and the *Sinners* in *Sion* shall be horribly afraid being loudly *forewarned* by these astonishing Portents of the near approach of their *everlasting Doom*. Having thus briefly shewn what shall be the *Signs* of our Saviour's coming to Judgment, I shall proceed to the

III. The *Third* general, which was to shew the *manner* and *circumstances* of his coming; and here

we will first consider the *place from* whence he is to come; Secondly, the *State* in which he is to come; Thirdly, the *Carriage* on which he is to come; Fourthly, the *Equipage* with which he is to come; Fifthly, the *place to* which he is to come.

I. The *place from* which he is to come, which is no other than the *Highest Heavens*, where he now lives and reigns in his exalted and glorified Humanity; for *him must the Heavens receive till the time of the Restitution of all things*, Acts 3. 21. in that bright Region of eternal day, that Kingdom of Angels and of *spirits of just men made perfect*; he is to reign in Person till the last and terrible day, and from *thence* he is to begin his Circuit when he comes to keep his general Assizes upon Earth, for he is to be *revealed from Heaven with his mighty Angels*, 2 Thess. 1. 7. and to *descend from Heaven with a shout*, 1 Thess. 4. 16. so that in the close of those dreadful Alarms which he will give the World by the preceding signs of his coming he will arise from his *imperial Seat* at his Father's right hand, and descend in person from those high habitations of inaccessible light, *and every eye shall see him* as he comes shooting like a Star from his Orb, and the sight of him shall affect the whole World with unspeakable joy or consternation. The *righteous* when they see him shall lift up their heads and *rejoyce*, because they know he is *their Friend* and brings the day of *their redemption* with him; *they* shall congratulate his Arrival and welcome him from Heaven with Songs of Triumph and deliverance: but as for the *wicked*, they shall *soreik* and *lament* at the sight of him, as being conscious to themselves that by a
thousand

thousand provocations they have render'd him their implacable *Enemy*; the sense of which will cause them to exclaim in the bitter Agonies of their souls; "O yonder comes he whose *mercies* we have spurned, whose *Authority* we have despised, whose *Laws* we have trampled on, and all the methods of whose *love* we have utterly baffled and defeated; and now forlorn and miserable that we are, how shall we abide his appearance, or whither shall we flee from his presence? O that some Rock would fall upon us, or that some Mountain would be so pitiful as to swallow us up and bury us from his sight for ever. But wo are we! within these few moments the Rocks and Mountains will be gone, the Heavens and Earth will melt away, and nothing will be left besides our selves for his fiery indignation to prey on. Thus shall the sight of the *son of man* descending from his Throne in the Heavens to judge the World, inspire his *friends* with unspeakable joy, and strike his *Enemies* with terror and confusion.

II. We will consider the *State* in which he is to come, which shall be *far different* from that in which he came sixteen hundred years ago. Then he came in an *humble* and *despicable* condition, clouded with poverty and grief, and oppressed with all the *innocent infirmities* of humane nature; but at the last day he shall come in his *glorified state*, cloathed in that Celestial Body which he now wears at the Right hand of God. For so, *Acts* i. 11. the Angel assures his Disciples, *This same Jesus which is taken up from you into Heaven, shall so come in like manner*

manner as you have seen him go into heaven, that is, he shall return to Judgment in that self-same glorified Body wherein you now see him ascend : and what a glorious one that is we may partly learn from that majestick description of it, *Rev. 1. 13, 14, 15, 16.* *In the midst of the seven Candlesticks was one like the son of man, his head and his hair were white as wool, as white as snow, his eyes were as a flame of fire, and his countenance was as the Sun shining in its strength.* And partly from his transfiguration on the Mount, which was but a short essay and specimen of his Glorification ; for it's said, that *his face did shine as the Sun*, and that *his Raiment was white as the Light*, white with those beams of Glory which from his transfigured Body shone through all his Apparel, *Matt. 17. 2.* Whentherefore he descends from Heaven to judge the World, it shall be with this glorified body, this Body of pure and immaculate Splendor, with its Hair shining like threads of light, its Eyes sparkling with beams of Majesty, and its Face displaying a most beautiful lustre, and its whole substance shedding forth from every part a dazzling glory round about it ; and this I conceive is that which he himself calls *his own glory*, *Luke 9. 26.* *When he (i. e. the Son of man) shall come in his own glory*, that is, the glory of that illustrious heavenly Body wherein he is now arrayed ; besides which *bright and luminous Robe*, in which like a meridian Sun he shall visibly shine over all the World ; the afore cited Text tells us, that he shall also come *in the glory of his Father*, by which I conceive is meant that which the *Hebrews* call the *Shechinah*, and the Scripture *the glory of the Lord*,

viz. a body of bright shining fire in which the Lord was especially present, and with which as the Psalmist expresseth it, *he covered himself as with a garment*, Psalm 104. 2. for in 2 Thess. 1. 8. we are told, that *he shall be revealed from heaven with flaming fire*; and so he descended on the Mount in fire, Exod. 19. 18. and that fire is called *the Glory of the Lord*, Exod. 24. 17. That fire therefore in which our Saviour shall be revealed from Heaven, seems to be of the same nature with that fiery *Shechinah* or visible Glory of the Lord in which he descended on Mount Sinai, though doubtless it will be far more glorious, as being designed to adorn a far more glorious solemnity. And this *Glory* being added to the *natural* brightness and splendor of his glorified Body will cause him to *outshine* the Sun, and drown all the lights of heaven in the conquering brightness of his Appearance. So that when he comes forth from his æthereal Palace, and appears upon the Eastern heaven, that immense sphere of *visible glory* which will then surround him, will in the twinkling of an Eye spread and diffuse it self over all the Creation, and cause both the Heavens and the Earth to glitter like a flaming fire.

III. Thirdly, We will consider the *Carriage* on which he is to come, which as the Scripture tells us shall be a *Cloud*; so Acts 1. 11. the Angels tell his Disciples, who stood gazing after him as he was ascending into Heaven, *the same Jesus which is taken from you into Heaven, shall so come in like manner as ye have seen him go into Heaven*. Now, if you would know how that was, the ninth Verse will inform you, where it's said, that *he was taken*

ken up, and a Cloud received him out of sight, and therefore as he ascended into Heaven on a Cloud, so in like manner he shall from thence descend upon a Cloud also; and accordingly our Saviour himself declares, that we shall see the Son of man coming on the Clouds of Heaven in power and great glory, Matt. 24. 30. So also Matt. 26. 64. Hereafter shall ye see the Son of man sitting on the right hand of Power and coming in the Clouds of Heaven. And in this very manner do the Jews expect the coming of their Messias, as appears by that Gloss of one of their ancient Masters on Dan. 7. 10. *si meruerint Judæi veniet in nubibus Cœli*, which Raimund. Pug. fid. thus explains, *If ever the Jews deserve that the Messias should come, he shall come gloriously according to the Prophet Daniel, that is, in the Clouds of Heaven.* And then he tells us farther, *ideo moderni Judæi dicunt Messiam non venisse, quia non viderunt eum venire in nubibus cœli*; Therefore do the modern Jews say, that the Messias is not yet come, because they never saw him coming in the Clouds of Heaven. And it seems very probable that the great offence which the High Priest took at our Saviour's saying, that they should hereafter see him coming in the Clouds of Heaven, Matt. 26. 64, 65. was this, that it was a tradition among them that the Messias should so come, and that therefore he look'd upon that saying of our Saviour as a blasphemous pretence to his being the Messias; as much as if he should have said, though I have done enough already to convince you that I am the Messias, yet you shall hereafter see that very sign of my being the Messias upon which you so much depend, and without which you will not

believe, viz. *my coming in the Clouds of Heaven*; which therefore I am apt to think is *the sign of the Son of man in Heaven*, of which our Saviour speaks, *Matt. 24. 30.* For so not only the *Jews* do Character their *Messias*, but also the *Heathen* their Gods cloathed in a *Cloud*. Thus *Homer Iliad. lib. 5.* represents God coming to *Diomedes* νεφέλῃ ἐλύμην & ὤμους, with his shoulders wrapp'd in a *Cloud*; and so also *Virgil* represents *Jupiter* coming to assist *Aeneas*, *Æn. 7.*——*Radiis ardentem lucis & auro ipse manu quatens ostendit ab æthere nubem*, i.e. shewing him a *Cloud from Heaven*, flaming with rays of light and Gold. So that to appear in *Clouds*, it seems, was looked upon both by *Jews* and *Gentiles* as a divine sign and Character, and accordingly this sign was given by our Saviour to the *Jews* in that glorious representation of a *Captain* with his Legions issuing out of the *Clouds* a little before the destruction of *Jerusalem*, recorded at large both in *Josephus* and *Tacitus*, and will hereafter be given to the whole World in a far more glorious manner at the opening of the day of *Judgment*; for then, as the *Psalmist* expresses it, he will make the *Clouds* his *Chariots*, and ride down from the *Heavens* on them in a triumphal procession, shining with unspeakable *Glory* and *Majesty*: So that as when he ascended a bright and radiant *Cloud* was prepared to receive and carry him up to the *Seat* of the blessed; so when he descends there will be a vast sheet of condensed *æther* in the form of a radiant *Cloud* (and such it's probable was that on which he ascended) prepared to receive him, and to waft him down from above to the place appointed for the general *Assizes*,
and

and this very *Cloud* or bright *atherial substance*, on which he shall come will perhaps be that *Throne of Glory* in *Matt. 25. 31.* on which he shall sit whilst he is administering judgment to the World ; for this substance being not only *naturally luminous*, but also *accidentally illuminated* from the Sun of Righteousness whom it bears ; will to be sure be sufficiently glorious to deserve the name of *A Throne of Glory.*

IV. Fourthly, We will consider the *Retinue* and *Equipage* with which he shall come, which as the Scripture tells us will consist of innumerable myriads of *Saints* and *Angels* ; for immediately upon the notice that he is going down to solemnize the general Judgment, all those *blessed spirits* of just men made perfect, whom he hath redeemed and glorified from the beginning of the World, shall forsake their mansions of glory to attend him in his progress ; for so *Enoch* prophesied of old, *behold the Lord comes with ten thousand of his Saints to execute judgment on the ungodly,* *Jude 14, 15.* and that by these *ten thousand*, he means the whole body of the Church Triumphant, is evident by that passage of *St. Paul, 1 Thess. 3. 13.* where he prays that they might be established in their Christian course *at the coming of the Lord Jesus with all his Saints*, and indeed, since they are all to *re-assume* their bodies and to be made *partakers* of the *Glorious Resurrection*, it's necessary that they should all come down along with him and return to this *earth*, where the *old matter* of those bodies lies, wherein they are to be *re-invested* ; and to this illustrious *retinue* of glorified *Saints* shall be joined the heavenly

hosts of the holy *Angels*; for so Christ himself tells us, *that he shall come in his own glory, and in his Father's, and of his holy Angels*, Luke 9. 26. and that *he shall come in his glory and all his holy Angels with him*, Mat. 25. 31. And S. Paul tells us, that he shall be revealed from heaven with his mighty *Angels*, 2 Thess. 1. 7. And as the *Angels* shall come down along with him, so in all probability they shall come in a *glorious appearance*, clothed in bright *ethereal* bodies, in which to adorn the triumphs of that glorious day, they shall be conspicuous to all the Inhabitants of the Earth. Neither shall their coming with him be only for *show and pomp*, but the Scripture plainly tells us that they shall *minister* to him in that great Transaction. For at his issuing forth from the heaven of heavens, these mighty hosts of *Angels* shall *march before* him, with the *Archangel* in the head of them, who with a mighty voice or sound like that of a *Trumpet*, shall send forth an *awakening summons* to all the Inhabitants of the grave to come forth and appear before the Judgment Seat; at which *Tremendous voice*, which with an *all enlivening power* shall be reverberated through all the vault of *heaven*, and penetrate the most secret repositories of the *Earth*, the *dead* shall rise and the *living* shall be *changed* and *transfigured*, and all shall be set before the dread Tribunal to undergo their *Trial* and receive their *Doom*: For so 1 Thess. 4. 16. *For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and the trump of God, and the dead in Christ shall rise first*; and in 1 Cor. 15. 52. the resurrection of the dead is made the consequence of

the sounding this Trumpet, *for the Trumpet shall sound and the dead shall be raised incorruptible*; And so also *Matt. 24. 31.* our Saviour tells us that at his coming on the clouds of *Heaven*, he will send his *Angels with a great sound of a Trumpet*, and they shall gather together his elect from the four winds; from whence it is evident that the *Angels* then minister to him in raising the dead, and assembling them to Judgment; and hence that which is called the voice of the *Archangel* in the above-cited *1 Thess. 4. 16.* is elsewhere called the voice of the *Son of God*, *John 5. 25.* because as it will be animated by his *Power*, so it will be pronounced by his *Authority*; and as they shall minister to him in raising the dead to be judged, so shall they also in executing his Sentence and Judgment; for so *Mat. 13. 41, 42.* He tells us, *the Son of man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth.* From whence it's evident that when he hath pronounced sentence on the workers of *Iniquity*, he will by the ministry of his *Angels* chase them into that everlasting *Fire*, whereunto he hath doomed and devoted them. Thus when he comes to judge the World all his holy *Angels* shall come with him, and that not only to contribute to the glory and splendor of his Circuit, but also to minister to him in his Judgment; so that his retinue shall consist of all the *Inhabitants of Heaven*, who shall all come forth together with him and bear him company in this his *Triumphant Progress* through the Skies: by which we may easily imagine what an amazing spectacle

his coming down from Heaven will be to the Inhabitants of the earth, when they shall see him descend from his *Imperial Seat* far above the starry Skies with all the *Train-bands* of heaven about him, the *Ca* *air* of the Angelical Host in the front of innumerable *Angels* marching before him, and with his mighty *Trump* ringing a peal of Thunder through the Universe, and with ten thousand thousands of the *Spirits* of *just* men made *perfect*, following after him with *Crowns* of glory on their heads, and Songs and *Hallelujahs* in their mouths; O blessed Jesu! how will this glorious and dreadful sight confound thy *Enemies*, and ravish thy *Friends*, make those that *hate* thee tremble and gnash their teeth, and those that *love* thee lift up their heads and shout for joy!

V. And lastly, We will consider the *place* to which he is to come, concerning which all that is certain from Scripture is this, that when he comes down from Heaven he will fix his Throne or Judgment Seat in the *Air* at such a convenient distance from the Earth as shall render him *visible* to all its Inhabitants. For so 1 *Thess.* 4. 17. it is said of the righteous, that after their being *raised* or *changed* they shall be *caught up in the Clouds to meet the Lord in the Air*, which is a plain argument that the Lord will sit in judgment on them in the *Air*, since thither they will be caught up to him after they are *raised* and *judged*. Thus in that very *Air*, which is now the seat of the *Devil's* Empire, shall Christ fix his *Throne* to manifest to all the World the consummation of his *Victory* over the Powers of darkness. There shall he sit in *Majesty* and *Glory* where now the *Devil* and his *Angels* reign,

reign, and in the publick view of the World shall even in their own dominion *spoil those Hellish Principalities and Powers*, and having chained them at his Chariot Wheels, *make a shew of them openly, triumphing over them*; there where they now *domineer and tyrannize* over this wretched World shall he set his foot upon their *necks*, and from thence shall he tread them down into *everlasting darkness and despair*. Thus that he may expose himself to the more publick view, and the Devil to the more publick *shame and confusion* he will chuse to keep his general Assizes in the *Air*. Being therefore arrived into the airy Regions, after a long and glorious progress from the highest heaven, there he shall sit down upon the *Throne of his glory* (as some think) over against Mount Olivet, the place from whence he ascended, whither all People, Nations and Languages shall be gathered before him to receive their everlasting *Doom*. And now let us imagine with our selves in what a *glorious and tremendous Majesty* he will appear to the World from his Judgment Seat, whence every Eye shall see him shine in his *own*, his *Father's*, and his *Angels* glory, who in a bright *Corona* shall sit round about him like so many Stars about a Sun, and where as the Prophet *Daniel* describes him, *Chap. 7. ver. 9, 10.* he shall exhibit himself to publick view, *cloathed in garments as white as snow, with the hair of his head like the pure wool, sitting on a Throne like the fiery flame, and its Wheels as burning fire, with a fiery stream issuing out from before him, and a thousand thousands ministring unto him, and ten thousand times ten thousand standing before him, whilst the Judgment is set, and the*

Books

Books are opened. And thus I have given a brief account from Scripture of the *manner and circumstances* of his coming : from whence I proceed to the

IV. And last general I proposed to treat of, *viz.* to explain the whole *Process* of this *Judgment*. And that we may proceed herein the more distinctly we will consider it with respect to those twofold objects; *viz.* the *Righteous* and the *Wicked*, about which it is to be exercised, for it is plain from Scripture that they are not to be judged *promiscuously* one among another as they come, but the *Sheep* are to be separated from the *Goats*, the *Good* from the *Bad*, and to be tried and sentenced *apart* from one another, *Matt. 25. 32, 33.* And he, *i. e.* the Son of Man, shall separate them from one another as a Shepherd divideth his Sheep from the Goats, and he shall set the Sheep on his right hand, and the Goats on the left; in which separation the *precedency* will be given to the Sheep or *Righteous*, who are to be judged *first*; for so the Scripture assures us, that *the dead in Christ are to rise first*, and that after they have undergone their *Judgment*, they are immediately to be wafted up into the Air, there to meet the Lord, and to sit as *Assessors* with him in that Judgment which he shall afterwards pass upon the wicked, *viz. 1 Thes. 4. 15, 16, 17.* compared with *1 Cor. 6. 2.* In explaining therefore the *process* of this Judgment, we will treat of it in the same order wherein it will be transacted, beginning first with the Judgment of the *Righteous*; in which according to the Scripture-account of it there are these five things implied,

1. Their *Citation* or *Summons*.
2. Their personal

Appear-

Appearance before the Judgment Seat. 3. Their *Trial*. 4. Their *Sentence*. 5. Their *Assumption* into the Clouds of Heaven.

I. This Judgment of the *Righteous* includes their *Citation* or *Summons*, which, as was observed before, is to be performed by the *Voice* or *Trump* of the *Archangel*, i. e. by an *Audible shout* or *noise* made by the Prince of *Angels*, and sounding throughout the Universe like the mighty blast of a *Trumpet*. For as it was anciently the manner of Nations to gather their *Assemblies* by the sound of a *Trumpet*; so by the same sound the Scripture tells us, God will assemble the World of men to judgment, and that this shall be a real *Audible sound* like that of a *Trumpet*, though proceeding from no other instrument than that of the *Archangel's mouth*, I see no reason to doubt; because with such a noise we read God did descend upon Mount *Sinai*, *Exod.* 19. 16. and why may we not as well understand the one in a literal sense as the other, it being no more improper in the *nature* of the thing for God to proclaim by such a sound his coming to *judge* the World, than it was, his coming to give *Laws* to *Israel*. But then together with this mighty *Voice* or *Trump* of the *Archangel* there shall proceed from Christ a divine power, even his *holy Spirit*, by which he raised himself from the dead, by whose omnipotent Agency all those holy *Reliques* of the bodies of his *Saints* which are now scattered about the World shall be gathered up, re-united, and re-organized into glorious bodies; for so the Apostle attributes the Resurrection of our Bodies to the Holy Ghost, *Rom.* 8. 11. For if the Spirit of him that raised up
Jesus

Jesus from the dead dwell in us, he that raised up Christ from the dead shall also quicken our mortal bodies by his Spirit that dwelleth in us, and the old materials of their bodies being thus re-united and reformed by the powerful energy of the Holy Ghost accompanying the sound of the Archangel's Trump, those Saintly Spirits which anciently inhabited them, and which are now come down from heaven with their Saviour shall every one re-enter its own proper body, and animate it with immortal vigour and activity, and whilst the dead Saints are thus arising, those who shall then be living, and have not tasted death, shall by the same Almighty Power be changed, transformed and glorified in the twinkling of an eye, 1 Cor. 15. 51, 52. which being transacted they shall all be gathered together by the ministry of the holy Angels from all parts of the Earth before the Judgment Seat of Christ, Matt. 13. 27. For

II. This *Judgment* of the *Righteous* doth also include their *personal Appearance* before the Judgment Seat. What this *Judgment Seat* will be hath been briefly hinted before, *viz.* a vast body of luminous *ether* condensed into the form of a bright and radiant Cloud, and placed in the Region of the *Air*, at a convenient distance from the Earth, streaming with light from every part, and casting forth an unspeakable glory, for which cause it is called the *Throne of his glory*, and is described by *S. John* to be a *great white* or refulgent *Throne*, *Rev. 20. 11.* out of which *Lightnings* and *Thunders* are said to proceed, *Rev. 4. 5.* which implies, that it will be a *Cloud*, it being from *Clouds* that *Thunders* and *Lightnings* do proceed. And
before

before this glorious *Tribunal* or bright *Judgment-Seat* shall all the *Assembly* of the *Righteous* appear to undergo a *merciful Trial*, and receive a *happy Doom*. Here shall the glorious company of the *Apostles*, the goodly fellowship of the *Prophets*, the noble *Army* of *Martyrs*, the holy *Church* throughout all the *World*, both *Militant* and *Triumphant*, meet, and in one entire body present themselves before their *blessed Redeemer*; who looking down from his exalted *Throne* shall at one view see all the *Congregation* of his *Saints* before him, and with infinite complacency survey the fruit of the *travel* of his *Soul*, and the mighty purchase of his *precious Blood*; for so the *Apostle* tells us that *we must all stand before his Judgment Seat*. Rom. 14. 10.

III. This *Judgment* of the *Righteous* doth also include their *Trial*; for so the *Apostle* assures us, *We must all appear*, (i.e. we *Righteous* as well as others) *before the Judgment seat of Christ*, that every one may receive the things done in his body, 2 Cor. 5. 10. which plainly implies, that even the *Righteous* shall undergo an impartial *Trial* of their deeds; that so they may receive a *reward* proportionable to them; and more expressly, Rom. 14. 12. he tells us, that *we must every one of us give an account of himself to God*, and if every one, then to be sure the *Righteous* must as well as the *Wicked*: not that there will be any *doubt* of the righteousness of the *Righteous* in the breast of the *Judge*, to whose all-seeing Eye the darkest secrets of all hearts lie open; but yet for other reasons it is highly convenient *they* should undergo a *trial* as well as *others*: As first, for the more *solemn* and
publick

publick vindication of their wronged *innocence*, that all that infamy and scandal with which their malicious Enemies have bespattered them may be wiped off before Men and Angels, and that being assoiled before all the World they may triumph for ever in a *bright and glorious Reputation*. And secondly, that all those *brave and unaffected Acts* of secret *Piety and Charity*, to which none but God and themselves were *conscious*, may be brought into the *open light*, and to their everlasting renown *proclaimed* throughout all the vast Assembly of Spirits: for then we shall see all those *modest souls* unmask'd, whose *silent and retired* graces do make so little shew and noise in the world, and all their humble *Pieties* and *bathful Beauties*, which scarce any Eye ever saw but God's, shall be exposed to the *publick View* and *general Applause* of Saints and Angels. Thirdly, They shall be tried also for the Vindication of God's *impartial* procedure in proportioning their *reward* to their *Vertue*; that so the degrees of each man's proficiency in piety and vertue being exposed to the view of the world by an *impartial Trial*, Angels and Men may be convinced that in distributing the different degrees of happiness the Almighty Judge is no way *biassed* by a fond *partiality* or *respect* of persons, but that he proceeds upon *immutable Principles of Justice*, and doth exactly *adjust* and *balance* his *rewards* with the degrees and numbers of our *deserts* and *improvements*; that so even those that are set *lowest* in those blessed forms and classes of glorious Spirits may not *envy* those that are above them, or *complain* that they are advanced no higher; but every one may chearfully
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acknowledge himself to be placed where he *ought* to be, as being fully convinced that he is only so many degrees inferiour to others in *glory*, as they are superiour to him in *divine graces* and *perfections*. Fourthly and lastly, The *Righteous* shall undergo this *Trial* for the more glorious manifestation of the *divine Mercy* and *Goodness*. For which reason I am apt to think that even their *Sins* of which they have dearly and heartily repented shall in this their trial be *exposed* and brought upon the Stage, that so in the free pardon of such an infinite number of them the whole Congregation of the Blessed may behold and admire the *infinite* extent of the *divine Mercies*, and be thereby the deeper affected with, and more vigorously excited to celebrate with Songs of Praise the goodness of their *merciful Judge*. For these reasons the Wise man tells us, *Eccles. 11. 14.* that *God shall bring every secret thing to judgment whether it be good, or whether it be evil*; which Proposition, being universal, must extend to the *Righteous* as well as to the *Wicked*. But yet though their sores shall be then laid open, it shall be done by a *soft* and *gentle* hand, by a *serene Conscience* and a *smiling Judge*, who without any *angry* look, or *severe* reflection, or any other circumstance, but what shall contribute to the joys and triumphs of that day, shall read over all the *Items* of their Guilt, and then cancel them for ever. For

IV. This *Judgment* of the *Righteous* doth also include their *Sentence*. Although to us whose operations are so slow and leisurely by reason of the unwieldiness of these fleshly Organs with which we act, such a *particular trial* as hath been before described

scribed of such an infinite number of Men and Women may seem to require an unreasonable *length of time*, yet if we consider that then both the *Judge*, and those who are to be *judged* shall be array'd in *spiritual* bodies, in which they will be able to act with unspeakable *nimbleness* and *dispatch*, we shall find that a *little time* comparatively may very well suffice for so great a transaction; for the *Judge* being one that can attend to *infinite causes* at once without any distraction, and they who are to be *judged*, being by reason of their *spirituality* in a condition to attend to every *one's* trial, while they are undergoing their *own*, I see no reason we have to imagine that they shall be tried *successively* one after another, and if not, why may we not suppose that we shall all be tried *together* at the same time, and consequently that the trial of *all* may be transacted in as *short* a time as the trial of *one*. And that they shall all be *tried together* is very probable, since it is apparent from Scripture that they shall all be *sentenced together*, for thus *Mat. 24. 34.* *Then shall the King say to those on his right hand, i. e. to them all together, Come ye blessed, &c.* Having first by an *accurate* and *impartial* Trial manifested their Integrity to all the world, he shall arise out of his flaming Throne, and with an audible Voice, and smiling Majesty, pronounce their Sentence *all together* in these, or such like words, *Come ye blessed Children of my Father, inherit the Kingdom prepared for you from the beginning of the world*, to which welcome Sentence they will doubtless all immediately resound a joyful Choir of *Hallelujahs* through Heaven and Earth, *Allelujah, Salvation, and Glory, and Power be to the Lord*

our God, for true and righteous are his Judgments, Salvation be unto our Lord that sitteth on the Throne, and to the Lamb; for wonderful are thy works, O Lord God Almighty, just and true are thy ways, O thou King of Saints. And now all their business being finished here below, they shall from henceforth be no longer detained in this Vale of tears and misery, but with overjoyed hearts shall take their leave of it for ever. For

V. And lastly, Another thing implied in this their Judgment is their *Assumption* into the Clouds of Heaven. For their blessed Lord having thus publicly acquitted and pronounced them blessed, they shall immediately feel the happy effect of it; for now he will no longer suffer them to stand below at the *Bar*, but from thence will call them up to his *Tribunal*, there to give them a nearer access to his beloved person and more intimate participation of his glory. At which powerful call and invitation of his, they shall in an instant all take wing together like a mighty flock of pure and innocent Doves, and fly aloft into the Air, singing and warbling as they go to meet their Redeemer in the Clouds of Heaven. For so the Apostle in 1 *Thess.* 4. 17. *Then* (that is, after their Resurrection and Judgment) *we which are alive and remain, who never died, but only have been changed and glorified, shall be caught up together with them who shall be raised from the dead into the clouds to meet the Lord in the air, and so we shall be ever with the Lord.* For to be sure that rapturous love which the sight and sentence of their Saviour hath by this time kindled in their pious breasts, will wring their souls with vehement desire to be with him, and then

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being cloathed with glorified bodies that are as *vigorous* and *active* as their *Souls*; as *nimble* and *expedite* as their *thoughts* and *wishes*, it will be in their *power* soon to accomplish their *desire*, and fly from hence up to the Throne of their Lord.

And now this being the *first* general meeting of the blessed Jesus and his Church; the *first* Interview that ever was between the *heavenly Bridegroom* and his *holy Bride* : O the dear welcomes, the infinite mutual congratulations that will pass between them ! How will they now melt in love and dissolve in mutual flames ! Now when like long absent Lovers they are safe arrived into each others Arms, never, never to be parted more.

And now this joyful *meeting* being consummated, they begin to prepare for a most *dreadful solemnity*, and that is the *Judgment* of the *Wicked*. In order to which the Judge will reassume his Throne, and place his *Saints* all round about in shining Circles ten thousand thousand together, that so as his *Assessors* they may bear a *part* in the ensuing Judgment; for this the Apostle asserts as a notorious principle of our Christian faith; *Know ye not that the Saints shall judge the World*, 1 Cor. 6. 2. that is, that they shall not only *accuse* and *condemn* the wicked world by the holy *example* of their lives, but also that they shall give their *votes* and *suffrages* to that dreadful sentence which Christ shall pass upon them. And now the Judge and his *Assessors* being set, proceed we to the

II. *Second Judgment*, which is, that of the *wicked*, in which there are also five particulars included : First, their *Citation* ; Secondly, their
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personal *Appearance* ; Thirdly, their *Trial* ; Fourthly, their *Sentence* ; Fifthly, their *Execution*.

I. Their *Citation*: For the *first* Judgment being finished, it's probable a *new* summons will be given by the *Voice* or *Trump* of the *Arch-angel* to assemble the *wicked* World to their Judgment, upon hearing of which all those *wicked* souls that have left their bodies and been hitherto confined in some dark Prison of the Creation, shall be forced to leave their *dismal habitations*, in which they would a thousand times rather chuse to continue for ever, if they might have their own option, than to undergo that *fearful Judgment* whereunto they are cited ; but being *dragged* into the open light again by those *Devils* who have been hitherto their Jailors, they shall every one be forced to put on those old accursed *bodies* of theirs in which they contracted those crimson guilts which now they must expiate in eternal flames ; and now the *souls* of the dead being shut up in their *bodies* again like Prisoners in a sure Hold, and there secured by an *immortal* tie from ever making another escape, the bodies of the living shall by a miraculous change be render'd at once so *tender* and *sensible*, that the *least* touch of *misery* shall pain them, and yet so *strong* and *durable*, that the greatest *loads* of *misery* shall never be able to sink them, and thus being all of them put into an *immortal* capacity of *suffering*, and thereby prepared to undergo the fearful doom which awaits them, they shall from all parts of the World be driven before the Judgment-Seat of Christ. For

II. This *Judgment* of the *wicked* implies also their *personal Appearance* at our Saviour's Tribu-

nal: for so *S. John* in his prophetick Vision of the day of Judgment, *saw the dead both small and great standing before God*, *Rev.* 20. 12. and in *Mat.* 25. 31, 32. we are told, that *when the Son of man sits down upon the Throne of his Glory all Nations shall be gathered before him, that is,* the impure Goats as well as the innocent Sheep, as he afterwards explains himself. And now good Lord, what a Tragical spectacle will here be? An innumerable number of *self-condemned* wretches assembled together before the Tribunal of an Almighty and implacable Judge, quaking and trembling under the dire expectations of a fearful and irrevocable doom, and with weeping eyes, pale looks and gastly countenances aboding the *miserable fate* that attends them. For thus it is represented, *Rev.* 1. 7. *Behold he cometh with clouds, and every eye shall see him, they also which pierced him, and all kindreds of the earth shall wail because of him;* and well they may, considering how they treated him, and what little reason they have upon that account to expect any favour at his hands; for to be sure the sight of him must give a dreadful Alarm to their Consciences, and suggest to them the sad remembrance of the innumerable provocations they have given him. Look up O ye miserable creatures, see yonder is that *glorious person* whose Authority you have so insolently affronted, whose Name you have so impiously blasphemed, whose Mercies you have so obstinately rejected, behold with what a stern and terrible Majesty he sits upon yonder flaming Throne, from whence he is now just ready to exact of ye a dreadful account for all your past rebellions against him; but O unhappy

py and forlorn ! see how they droop, and hang their heads, as being both *ashamed* and *afraid* to look their terrible *Judge* in the face, whose incensed Eye sparkles upon them with such an insufferable *terror* and *indignation* as they are no longer able to endure, but are forc'd in the bitterest, *anguish* and *despair* that ever humane souls were seized with, to cry out to the *Rocks* and *Mountains* to fall upon them, and to hide them from the face of him that sits upon the *Throne*, and from the wrath of the *Lamb*.

III. Another particular implied in this *Judgment* of the *Wicked* is their *Trial*; for so 1 Cor. 4. 5. we are told, that in this fearful day of reckoning God will bring to light the hidden things of darkness, and make manifest the very counsels of the heart; and this will be no hard matter to effect, considering that he who is to be the *Judge* of these guilty Criminals, hath been a constant witness to all their actions, that his All-seeing Eye hath traced them all along through all their secret mysteries and dark Intrigues of Iniquity, and hath kept an exact record of them in the book of his remembrance; so that to convict them of their guilts he will need do no more but only produce his own *Registers*, and expose what he hath there recorded to the view of the World; and there the wretches will see themselves transcribed, and all their abominable actions exactly copied from their first Originals; there they will find all their secret machinations; their dark cheats, their leud imaginations and hypocritical intentions recorded in the most legible Characters; and perceiving themselves thus shamefully unstript and uncased before

the World, their very *inwards* dissected, and the smallest threds and fibres of their *hearts* laid open and exposed to the view of men and Angels, their own *shame* and intolerable rack of their *consciences* will force them to *confess* their Charge, and *proclaim* themselves guilty before all that vast Congregation of Spirits. But, O the inexpressible *horror* and *confusion* these wretched Souls will then be seized with when they shall see themselves thus *publickly unmasked* and turned inside outwards, and be forced to stand forth like so many *loathsome* spectacles before God and his Angels without any *excuse* or *retreat* for their shame, without any *vail* to hide their infamy and blushes! when their filthy practices shall be no longer confined to the talk of a Town or a Village, but be *proclaimed* in the hearing of all the rational World: O now it would be happy for them if as formerly, they could *drown* the retorts of their *Conscience* in noise and laughter, and forget its cutting repartees which were always uneasy to *bear*, but impossible to *Answer*. But alas those jolly days are gone, and now in *despite* of themselves they *must* listen with horror and confusion of face, to what those two great Judges, *Jesus* and their own *Consciences* unanimously give in Charge against them. Thus he whose piercing Eye doth now penetrate their *hearts* and ransack every corner of their *souls*, will in that great day of discoveries bring forth all that *secret filth* that is there repositied, and *expose* it for an *infamous spectacle* to the publick view of men and Angels.

IV. Another particular implied in this *Judgment* of wicked men is their *Sentence*. Their *Trial* being

being now over, in which their guilt hath been sufficiently *evinced* and *detected* to their everlasting infamy and reproach, they will by this time have received the *sentence* of death within *themselves*, and stand condemned in the judgment of all the *World* ; the Righteous Judge, who is too great to be overawed, too *just* to be bribed, and too much *provoked* to be intreated, whose Ears are now for ever *stopped*, and whose Bowels are impenetrably *hardened* against all further Overtures of mercy, will with a stern look and terrible voice pronounce that dreadful doom upon them, *Go ye cursed into everlasting fire prepared for the Devil and his angels*, which though it be of a horrible import, will appear so *just*, considering the horrible things which have been *charged* and *proved* against them, that it will be immediately seconded with the *unanimous suffrage* of all that bright Corona of glorified *Saints* that sit as *Assessors* round the Throne, who with one consent will all cry out together, *Just and righteous art thou O Judge of the World in all thy Ways* ; But, O the fearful shrieks and lamentations that will then be heard from those poor condemned Creatures ! For if **A** Lord have mercy upon thee, **A** take him Jailor from an earthly Judge be able to extort so many sighs and tears from a hardened Malefactor, what will **A** go ye *cursed* do from the mouth of the Righteous Judge of the World, and when so many millions of men and women shall be all involved together in the same *doom*, and all at once lamenting their dismal *fate*, Lord, what a horrible outcry will they make ? Now in the bitter Agonies of their souls they will cry to heaven for *mercy, mer-*

cy, but alas poor souls they cry too late; their judge was once as importunate with them to have mercy upon themselves, but because when *he* called *they* refused, when *he* stretched forth his hands *they* regarded not, now when *they* call *he* will not answer, when *they* cry *he* will not hear, but will laugh at their calamity, as they did at his counsel, and mock when their fear and destruction is come upon them.

V. And lastly, Another particular implied in this Judgment of the wicked, is the execution of their Sentence. For immediately after their Sentence is past by which they stand doomed to everlasting fire, an everlasting fire shall be kindled round about them, a fire which within a few moments shall spread it self over all this lower World, and convert the whole Atmosphere about us into a furnace of inquenchable flames; For then all those fiery particles which are every where intermingled with these terrestrial Bodies, and have hitherto been kept within their proper limits, shall be disintangled and set free from those more gross and sluggish ones that now bind and fix them, and swarm together like so many sparks into one huge globe of Fire, which from the lowermost centre of the Earth shall spire up and kindle upon all that Airy Heaven above, and with one continued flame fill all the vast expanse; all that fiery matter which is now dispersed up and down within the entrails of the Earth, shall by degrees gather together into Rivers of Fire, which rolling to and fro within, to force their way into the open Air, will perhaps produce those prodigious Earthquakes, of which our Saviour speaks,

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by which at length the Earth being cleft and torn, it shall every where vomit out *Torrents of Fire* from its flaming bowels; and at the same time the *Sea* shall boil and swell, and roar like water in a seething Pot, till 'tis all evaporated by the struggling flames from below, which having rarified its waters into vapours shall kindle those vapours into flames; and at the same time also the *Heavens* above shall groan and crack with incessant *Thunder*, accompanied with thick and fearful flashes of *Lightning*, which joining with those vast streams of Fire that will be continually issuing out of the *Earth* and *Sea*, will make such a prodigious deluge of flames as will quickly overflow the whole World. For thus we are assured from Scripture; that *the Elements shall melt with fervent heat, and the Earth and the works that are therein shall be burnt up*, 2 Pet. 3. 10. So also S. John in his Vision of the day of Judgment, Rev. 20. 11. *I saw a great white Throne and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them not that the matter of them shall be annihilated, but the form of them shall be destroyed by their being converted into an everlasting Fire; and in this Fire shall those condemned wretches live and suffer to eternal Ages.* Hence it is called *the vengeance of eternal fire*; and we are told that it will be *in flaming fire*, that the Lord Jesus will render vengeance to all that know not God and obey not his Gospel, 2 Thess. 1. 8. And that this flaming fire shall be the conflagration of the World, that of S. Peter seems plainly to imply, 2 Pet. 3. 7. *But the heavens and the earth*
which

which are now—*are kept in store reserved unto fire against the day of judgment and perdition of ungodly men*; and being reserved unto fire against the day of perdition of ungodly men, we may justly conclude that the fire it is reserved to, will be the Perdition of ungodly Men. Thus upon our Saviour's pronouncing those dreadful words, *Go ye cursed into everlasting Fire*, the persons concerned will immediately perceive the dire effects; for all on a sudden they will see the *Clouds* from above, and the *Earth* from beneath casting forth *Torrents of fire* upon them, which in an Instant will set all the World in a Blaze about their ears; At the sight of which all this wretched World will be turned into a mournful Stage of *Horrors*, in which the miserable *actors* being seized with inexpressible *amazement* to see themselves all on a sudden encompassed on every side with flames, will raise a hideous *Roar and outcry*, millions of burning men and women *shrieking* together, and their noise shall mingle with the *Archangels Trumpet*, with the *Thunders* of the *dying and groaning* Heaven, and the *crack* of the dissolving World that is sinking into eternal ruins. In which *miserable State* of things whither can the poor Creatures fly, or where can they hope to find a Sanctuary? if they go up to the tops of the *Mountains*; there they are but more openly *exposed* to the dreadful lightnings of Heaven; if they go down into the *holes and caverns* of the *Rocks*; there they will be *swallowed up* in the burning furnaces of the Earth; if they descend into the *deep*, there they will be soon overtaken with a storm of fire and brimstone; and where-
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ever they go, the vengeance of God will still pursue them with its everlasting burnings. And thus having *no retreat* left them, *no avenue* to escape out of this burning World, here they must remain for ever surrounded with *smoak*, and *fire*, and *darkness*, and wrap'd in fierce and merciless *flames*, which like a shirt of burning pitch will stick close to, and pierce through and through their passive bodies, and for ever prey upon, but never *consume* them.

And now the Almighty Judge having seen his dread *sentence executed*, will arise from his Throne, and from thence return to the Seat of the blessed in a *solemn* and *Glorious Triumph* with all his holy Myriads of *Angels* and *Saints*, who as they follow him through the Air and *Æther*, will with loud *Hosanna's* and triumphant *acclamations* celebrate the praises of their *Redeemer*. Thus shall the *Ransomed* of the Lord return with him, with Songs to the Heavenly Zion, and everlasting Joy shall be upon their *heads*, and everlasting *praises* in their *mouths*. For being arrived into those *blissful Regions*; there in those glorified Bodies which they put on at their Resurrection, they shall live for ever in unspeakable *pleasures* and *delights*, and be entertain'd not only with all that *happiness* which they enjoyed in the State of their separation, when they were only *blessed Spirits*; but also with all the *satisfactions* and *delights* that their *Glorified Bodies* can require and enjoy. So that now their blessedness shall be *consummate*, and all the capacities of their humane nature compounded of body and soul shall be *fulfilled* with *bliss*, till they overflow and can contain no more

more. But *wherein* the happiness of their *glorified Bodies* shall consist, I shall not presume to inquire, the Scripture being silent concerning it. And what the happiness of their *souls* shall be, hath been shewn at large before, Part. 1. c. 3, 4. So that as to that *state of eternal life*, in which our Saviour shall place his *faithful servants* in the conclusion of this great Judgment, I need say no more of it in this place.

S E C T. XI.

Concerning the conclusion and surrender of the Kingdom of Christ.

W HEN our Saviour hath finished that *last* and most *glorious* act of *Royalty*, viz. *Judging* the World, and hath finally *condemned* to everlasting fire the irreclaimable *Enemies* of God, and *crowned* all his *faithful subjects* with eternal Glory and Beatitude; the Apostle tells us, *He shall deliver up the Kingdom to God even the Father*, 1 Cor. 15. 24. For our better understanding of which, we are to consider that the Kingdom of Christ is twofold : First, *Essential*, as he is God *Essential*, and doth subsist in the divine *Essence*; by the *supereminent-perfections* of which he being exalted above all things, hath an *essential Right* of Dominion over all things; and this is *Co-eternal* with himself, and is as *inseparable* to him as his *Being*; *this* he can no more deliver up than

than he can his *Godhead*, which without ceasing to be can never cease to be *supreme* over all things. But then in the second place, there is his *Mediatorial Kingdom*, which is that of which we have hitherto been treating, and this, as hath been shewn before, was by solemn *compact* and *agreement* conferr'd upon him by the *Father*, upon condition that he should assume our Nature, and therein make *expiation* for our sins, in consideration whereof the Father *obliged* himself to grant a *Covenant of Grace* to the sinful World, and to constitute him the *Mediator* of it ; by which *Mediatorial Office* he is authorized to *rule* for God according to the tenour of that gracious *Covenant*, as well as to *intercede* for us ; and in *ruling* for God according to that *Covenant*, he is to *crown* and *reward* all such as return to, and persevere in their *duty*, with everlasting happiness, and to render eternal *vengeance* to all such as obstinately persist in their *rebellion*. So that when this is done (as it will be in the conclusion of the day of Judgment) the whole business of his *Mediatorial Kingdom* is at an end ; then the *Covenant* of which he is now *Mediator* will be compleatly *executed*, and consequently his *Mediation* will *cease*, as being of no farther use, and having no farther part to act. For now *God* and *Man* being made compleatly one, the Office of a *Mediator* *ceases* of its own accord ; for a *Mediator* is not a *Mediator* of one, Gal. 3. 20. and therefore the two parties being perfectly united, there is no farther use of a *Mediator* between them. Wherefore as our *beatifick Vision* will supersede the necessity of his *prophetick Office*, to
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teach and instruct us ; as our *perfection* and *intire fruition* will supersede the necessity of his *Priestly Office* to offer and intercede for us ; so the security of our *possession of both* will supersede the necessity of his *Kingly Office* to protect and defend us ; and therefore when our affairs are once reduced to this happy issue, his *Kingly Office* as well as all other parts of his *Mediatorship* will for ever cease. But since this great Mystery is no where expressly delivered in Scripture, but only in that forcited, 1 Cor. 15. I shall endeavour to give a brief account of the whole passage, which lies in ver. 24, 25, 26, 27, 28. Then cometh the end when he shall have delivered up the Kingdom to God even the Father, when he shall have put down all Rule and all Authority, and all Power, for he must reign till he hath put all Enemies under his feet ; the last Enemy that shall be destroyed is Death : for he hath put all things under his feet : but when he saith all things are put under him, it is manifest that he is excepted which did put all things under him, and when all things shall be subdued unto him, then shall the Sun also himself be subject unto him which did put all things under him, that God may be all in all ; the whole sense and meaning of which passage, I shall cast into these Propositions :

First, That the *Kingdom* or *Dominion* here spoken of, was committed to him by God the Father.

Secondly, That he is to possess this *Kingdom* and *Dominion* so long and no longer, as till all things are actually subdued to him.

Thirdly, That during his possession of it, he is subject to the Father:

Fourthly,

Fourthly, That after his *delivering* it up to the *Father*, he will be otherwise *subject* to him than he is now.

Fifthly, That *he* being thus *subjected* to the *Father*, all *Power* and *Dominion* shall from thenceforth, be immediately exercised by the *Deity*.

I. That the *Kingdom* or *Dominion*, here spoken of, was committed to him by God the *Father*; and this is expressly affirmed, *vers.* 27. *For he (i. e. the Father) hath put all things under his feet*, which words are a quotation of *Psalms* 8. *ver.* 6. *Thou madest him to have Dominion over the works of thy hands; thou hast put all things under his feet*; which words are to be understood *literally* of the *first Adam*, but *mystically* of the *second*; as is evident not only because 'tis here applied to Christ by *S. Paul*, but also by the Author to the *Hebrews* Heb. 2. 7, 8. where he expressly tells us, that it was God the Father that *Crowned* Christ with *Glory* and *Honour*, and that did set him over the works of his hands, and put all things in *subjection* under his feet; and accordingly our Saviour himself declares, that *all Power in Heaven and Earth* was given him, *i. e.* by the Father, and that it was the Father that committed all judgment to him; and the Apostle expressly tells us, that it was God that exalted him with his own right hand to be a Prince and a Saviour, *Act.* 5. 31. From all which it is evident that the *Dominion* which the Apostle here treats of, is not the *Essential* *Dominion* of Christ, which as he is God *Essential*, is *Co-eternal* without him; but that *Mediatorial* *Dominion* which was committed to him by the voluntary disposal of his Father, and which
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once he had not, and will hereafter cease to have.

II. That he is to possess this *Kingdom or Dominion* so long as, and no longer than till all things are actually *subdued* unto him. So *vers.* 24. you see the time of his *delivering up this Kingdom*, is then, *when he shall have put down all Rule, and all Authority and Power*, i. e. till he shall have *converted and destroyed* all those Powers of the Earth that oppose themselves against him; for so *vers.* 25, 26. *For he must reign till he hath put all Enemies under his feet, the last Enemy that shall be destroyed is Death*; which plainly implies, that when he hath conquered all *Enemies*, and destroyed *Death*, which is the last Enemy, by giving a glorious *Resurrection* to his faithful Subjects, then, and not till then his *Mediatorial Reign* is to conclude: For so, *Psal.* 110. 1. to which the Apostle here refers; the Psalmist brings in *Jehovah the Father*, thus bespeaking *Jehovah the Son*, *The Lord said unto my Lord, sit thou at my right hand until I make thine Enemies thy footstool*. Now to *sit at the right Hand of God*, when ever 'tis applied to our Saviour, doth in Scripture always denote his *possessing and exercising* this his *Mediatorial Kingdom*; so that the meaning of the Psalmist is this; the *Father* hath Commissioned his *Son* to continue the exercise of his *Mediatorial Dominion*, till such time as either by the dint of his Almighty Vengeance he hath trampled all his Enemies under foot, or by the power of his *Grace* reduc'd them voluntarily to prostrate themselves before him: and indeed, the end for which this Kingdom of our Saviour was erected

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was to *subdue* the *Rebellious World* to God, and either to *captive* men into a *free submission* to his Heavenly Will, which is its *first* intention; or if they will not yield, to make them the *Triumph* of his everlasting *vengeance*; which end at the day of Judgment will be fully accomplished; for then the *fate* of all the rational World will be *fixed* and *determined*; then the *faithful* Subjects will be crowned, and the *incorrigible* Rebels condemned, and executed, and so, one way or t'other, all things will be subdued unto him. So that from henceforth the *end* and *reason* of this his *Mediatorial* Dominion will *cease*, and when the *end* of it *ceaseth*, he who never doth any thing in vain, will immediately deliver it up into those hands from whence he received it. *For when he shall have put down all Rule, and all Authority and Power, i.e. conquered and subdued all that resisted and opposed him, then cometh the end when he shall have delivered up the Kingdom to God even the Father.*

III. That during his *possession* of this Kingdom, he is subject to the Father. So *ver. 27. But when he saith all things are put under him, it is manifest that he (i. e. the Father) is excepted which did put all things under him.* As if he should say, Do not mistake me, for when I say *all things* are put under him, my meaning is, all things except God the Father, for it was he that did put all things under him; and it's manifest that he who gave him this *superiority* over all things, must himself be *superiour* to him; and indeed, considering Christ as *Mediatorial* King, he is no more than his Father's *Viceroy*, and doth only act by *deputation* from him,

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and Rule and Govern for him ; and hence the Father styles him *his King*, *Psal. 2. 6. Yet have I set my King upon my holy Hill of Zion.* So that now he is subject to the Father in the capacity of a *Vice-King* to a supreme *Sovereign*, and whatsoever he doth in this capacity he doth in his *Father's Name* and by his *Authority* ; for he Mediates as for *men* with God, in doing which he is our *Advocate* ; so for *God* with *men*, in doing which he is our *King*. God's part is to govern us, and our Part is to sue to him for *favour* and *protection*, and both these parts our Saviour acts as *Mediator* between God and us : He acts our part for us in being *Advocate*, and God's part for him in being *King*. So that in that Rule and Government which he *now* exercises over us, he is only the *supreme Minister* of his Father's Power and Dominion, and as the Father reigns by his *Ministry*, so he reigns by the *Father's Authority*. But tho now while his *Mediatorial Kingdom* doth continue, he is *subject* to the Father in the Administration of it, yet from this passage of *S. Paul* it is evident,

IV. That when he hath *delivered* it up to the Father, he will be *otherwise* subject to him than he is now ; for so *ver. 28.* and *when all things shall be subdued unto him*, that is, *actually*, and as they will be at the day of Judgment, when the *good* are Crowned, and the *wicked* consigned to that fearful Execution, *Then shall the Son also himself be subject unto him that did put all things under him*, which necessarily implies that then he should enter into a *different* state of *subjection* to the Father from that wherein he was before.

Why

Why *Then* shall the Son himself be subject to him? Was he not subject to him before? Yes, doubtless he was, and therefore either this *then* must be impertinent, or then he shall be *so* subject to him as he was not before; before he was subject to him as he was his *Mediatorial* King or *Viceroy*, as he reigned under him and by his Authority, but *then* he is to be subject to him after a *different* manner. For the explication of which it is to be considered, that now the Son considered as *Mediator*, reigns under God in the right of what he did and suffered in his humane Nature Hypostatically united to his Godhead; for it was because *he humbled himself and became obedient to the death, even the death of the Cross, that God highly exalted him*, Phil. 2. 8, 9. Now 'twas as he was Man, that *he became obedient to death*, and 'twas in the right of that *obedience* that God exalted him to his *Mediatorial* Kingdom; so that now as *Mediator* he not only reigns in his *humane Nature*, but in right of the *passion* of his *humane Nature*; his *Mediatorial* Kingdom in the *purchase* of his *Blood*, by which he both obtained the New Covenant *for us*, and Regal Power to execute it *upon us*. When therefore he hath executed it to the full (as we are sure he will do at the day of Judgment) this *Regal Power* of his which he purchased with his *Blood*, will cease, as having fully accomplished that for which it was given and intended. And now he being to reign no longer in right of the *Sufferings* of his humane Nature, his humane Nature will be *subject* to the Father in a more *different* manner than it was *before*: *Before* it was subject to him as *Authorized*

in consideration of its passion to reign and govern under him, but *then* having *delivered up* its Reign and Government, it will be subject to him in a more *private capacity*, as the Presidents of the *Roman Empire* were subject to *Cæsar* while they governed under him, but when they *rendered back* their Character, they became his Subjects in a more *private station*. Not that the *humanity* of Christ shall be any way *depressed* or *degraded* by his *delivering up* his *Mediatorial Kingdom*; but as an *Embassadour* after he is discharged of the *burthen* of his *Embassie* doth still retain the *honour* and *dignity* of it, so the *Humane Nature* of Christ after he hath *surrendered up* its *Mediatorial Dominion*, shall still remain as highly exalted in *Honour*, *Dignity* and *Beatitude* as ever; and Angels and Saints shall for ever render to it the same religious *respect* and *veneration* as they did before he surrendered it; for it shall still remain *Hypostatically* united to his *Godhead*, and so God shall for ever reign *in it*, tho' it shall not for ever reign *with God*: so that it being still the *Temple* of the Deity, and all the *glorious* atchievements it made during its *Humiliation* and *Mediatorial Reign*, reflecting still the same *honour* and *praise*, and *glory* upon it, it will to eternity be as *great* and *glorious* throughout all the *Heavenly World* as ever it was in the *full splendor* of its *Kingdom*; so that in this respect what the ancient Fathers added to the *Nicene Creed* is most true, *his Kingdom shall have no end*, because, without possessing it, he shall for ever enjoy the *Glory* and *Honour* and *Beatitude* of it.

5. And lastly, That the Son being thus *subjected* to the Father, all Power and Dominion shall from thenceforth be immediately exercised by the Deity, that is to say, by God the Father, God the Son and God the Holy Ghost; for so *ver. 18. Then shall the Son also himself be subject unto him that did put all things under him, that God may be all in all.* Where the variation of the Person is very observable, for it is not said, that the Son shall be subject to him that did put all things under him (*i. e.* the Father) that *he* may be all in all, but that *God* may be all in all, that is, the *Tri-une* God-head subsisting in three Persons, the Father, Son, and Holy Ghost; for had he meant the *Father* only, he ought according to the common rules of speech to have said *he*, or *the Father*, of whom he had been before speaking, instead of *God*, nor can it be reasonably supposed that after the resignation of the Mediatorial Kingdom the *Father only* shall act and reign, and the *Son* and *Holy Ghost* sit still for ever and do *nothing*, but the meaning is, that this Mediatorial Kingdom ceasing, in which the Son *as Man* as well as *God* now reigns, there shall from thenceforth be no *other Kingdom* or *Dominion* exercised in that Celestial State, but what is *essential* to the *Godhead* in which the Son and Holy Ghost *subsisting together* with the Father shall for ever *reign together* with him: for this I take to be the meaning of that phrase, *that God may be all in all*, that is, that he may rule and govern all things *immediately* by *himself*, that his *immediate* Will may reign alone in all, and be the *proximate* guide of all that blessed World, that there may be

no *mediate* or *Mediatorial* Government between him and us to exact our obedience, and convey to us his favours and rewards, but that we may render all our Duty immediately *to him* ; and derive all our Happiness immediately *from him*, so that as now Christ the *Theanthropos* or *God-man* is *all in all*, Col. 3. 11. because the Father doth all things, and governs all things by him, having *given him all power in heaven and earth* ; so when this Oeconomy ceases, God alone, or the Tri-une Godhead shall be *all in all*, because he shall do all things, and govern all things by *himself immediately*. Thus, when *the Son of man* is subjected to him that did put all things under him, that one divine Essence whence all things did proceed, and in which the Father, Son, and Holy Ghost subsist, shall, from thenceforth, resume all Rule and Dominion to it self, and only *the Son of God*, together with the Father and the Holy Ghost shall reign. But yet in this purely divine Government there is no doubt but those divine Persons will still continue to act in *subordination* to each other according to that natural *subordination* in which they are placed by their *personal Properties*. For the Godhead being communicated *from the Father* to the *Son*, the Father in the order of nature must necessarily be *Prior* to the *Son*, and the same *Godhead* being communicated to the Holy Ghost *from the Father* and the *Son*, both Father and Son must also in order of nature be *Prior* to the *Holy Ghost*. So that between these Sacred Three there is an *internal necessary subordination* that can never be altered or inverted ; and therefore there is no doubt but that as they will al-

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ways be *subordinate*, so they will always act *subordinately*. The *Father* as the first, the *Begetter* and the *Fountain of Divinity* will be always *first* and *supreme* in the divine Monarchy : the *Son*, as *begotten* by him, will still reign in *subordination* to him ; and the *Holy Ghost*, as *proceeding* from both, will continue to reign in *subordination* to both. Thus to everlasting Ages only the *Trinity* in *Unity* shall reign, and by its own immediate *Will* and *Influence* rule and bless all that *Heavenly World*, over which it spreads its *Almighty Wings*, and so it shall be *all in all*.

S E C T. XIII.

Of the Reason and Wisdom of this Method of God's Governing sinful Men by his own Eternal Son in our Nature.

THOUGH we are not either by our natural *Reason* or *Revelation*, to fathom the depth of the *Divine Wisdom*, or to trace out all the reasons of its *Methods* and *Conduct*, yet upon diligent *Inquiry* we can plainly discern the *Tracts* of an *admirable Wisdom* in all the stated *Methods* of *Providence* ; and though we cannot say that this or that is the *main* or *only reason* why God doth so or so, (for infinite *Wisdom* may have infinitely *greater* and infinitely *more reasons* of its actions than our short-sighted *Reason* can at present discover) yet by *comparing* one *Action*

of his with another, and diligently observing the *drift* and *tendency* of them all, how they concur to one common end, and subserve each other to promote and accomplish it, we cannot avoid discovering reason enough in them to convince and satisfy us that they all proceed from a *most wise and intelligent Agent*, and this more especially in the admirable Oeconomy of the *Mediation*, viz. the eternal Son of God's assuming our Nature, and therein becoming our *Prophet*, *Priest*, and *King*: for what reasons there are why he should assume our nature therein to be our *Prophet* and our *Priest* hath been shewn before. And now we shall proceed so far as our short Inquiries will reach to shew what admirable reason there is why he should be our *King* also, to rule and govern us in the *same* assumed nature wherein he is our *Prophet* and our *Priest*; of which according to the best light that Revelation affords us, there are these five Reasons assignable.

First, That he might govern us in a way more *accommodated* to this degenerate state of our *Natures*.

Secondly, That he might the more effectually *cure* and *prevent* the spreading contagion of *Idolatry*.

Thirdly, That he might the more powerfully *incourage* our *obedience*.

Fourthly, That he might *oblige* us to himself with a stronger tie of *Gratitude* and *Ingenuity*.

Fifthly, That he might give us the more ample *assurance* of our future *Reward*.

I. God governs us by his own eternal Son in
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our natures the better to *accommodate* his Government to this our degenerate *state*, which renders us extremely unfit to be governed *immediately* by God. It is true, whilst man continued in his *Primitive Innocence* and *Perfection*, he was in a condition fit to *converse* with God face to face, and to live under his *immediate* Dominion, for then his *Sense* being under the conduct of his *Reason*, and all his *brutal affections* intirely subjected to the government and directions of his *superior faculties*, he was as much ruled and influenced by the objects of his *Reason*, as he is now by those of his *Sense*, and was as powerfully moved and affected by what he only *knew* and *believed*, as he is now by what he *sees* and *feels*; so that then God, that great invisible Spirit, who is removed from all the perceptions of *bodily sense*, and is only perceivable by our *Reason* and *Faith*, did as powerfully impress man's hopes and fears, and all the other principles of action in him as he could have done had he appeared as amiable and dreadful to the man's *sight* and *feeling* as he then did to his *faith* and *reason*. In *this state* and *condition* therefore man was duly qualified to be governed *immediately* by God, to receive his impressions, and to be moved and acted by the over-ruling influence of his immense perfections. But when once he had *degenerated* from this *pure* and *blessed State* of his nature, and had thrown off the Government of his *reason*, and subjected himself to the tyrannick sway of his *brutal appetites*, he thereby unqualified himself to live under God's *immediate* Dominion. For now he being governed by his *sensual appetites*,
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and they by the sensual *Objects* that surround him, scarce any thing else can strike upon his hopes and fears, but what is *carnal* and *sensual*, or if any thing else doth, to be sure some carnal object immediately *interposes* and breaks the stroke, and renders it faint and ineffectual; so that now *God* who is solely the object of our *faith* and *reason*, can scarce be admitted to speak with our *hopes* and *fears*, by which we are made to be governed, or if he be, his *soft still voice* is immediately drowned in the perpetual clamour which these *sensitive goods* and *evils* raise about us. Wherefore having thus unqualified our selves by our *Apostasie* from the *primitive state* of our nature to live under the *immediate* Wing and Government of *God*, and he being resolved in tender *commiseration* to us, not to abandon us for ever, did in his infinite Wisdom project a *new Method* of governing us more *accommodated* to this our degenerate *state*, viz. by uniting *himself* to sensible *matter*, and therein addressing to our *bodily senses* in audible *Voices*, visible *Appearances*, and finally in our own *form* and *nature*, which of all other sensible things we are most apt to be affected with, to love, and honour, and reverence, and obey. For so immediately after his Fall *God* appeared to *Adam*, probably in a glorious *humane form*, and spake to him in an audible *Voice*, and afterwards he did the same to the *Patriarchs*, and to the whole Nation of the *Jews* from *Mount Sinai*, among whom he also dwelt in a *visible glory*; by which means he acquired to himself the same advantage of governing those sensual men that sensible objects had, which by striking on
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their bodily sense did more powerfully insinuate themselves into their Wills and Affections. But all these *sensible appearances* of God were only as so many *præludia* to his assuming our *nature* into personal union with his *Godhead*, and therein exhibiting himself familiarly to the bodily *senses* of mankind, which tho he now ceases to do, as being exalted far above our sight on the right hand of God the Father, there to reign till the consummation of all things, yet seeing we believe he is there visible in himself, cloathed in a most *glorious humane form*, we can by *imagination* supply the want of our *sight* of him, and reach him by our *inward* sense, tho we cannot come at him by our *outward*. And whereas, were he a mere *Spirit*, we could have *no imagination* of him, because *imaginations* are nothing but the *Images* of *sensible things*, we can now by the strength of our *Imagination* fetch him down from the Heavens when we please, and set him before our *minds* in all that venerable *Majesty* wherein he sits at the right hand of his Father. So that tho he be never present to our *outward* sense, yet, which is almost equivalent, when ever we have occasion to converse with him, we can make him present to our *inward*, viz. our *fancy* and *imagination*; into this spacious Gallery of the Pictures of sensible things our *mind* can walk when it pleases, and there behold him in Effigie, tho it cannot see him face to face; and considering how much we are governed in this degenerate *state* of our *nature* by *fancy* and *imagination*, as well as by *sight* and *feeling*, it is doubtless a most advantageous *Circumstance* of God's government of the World, that he governs

us by one whom we can *fantie* and *imagine*, when we cannot *see* or *feel* him. There are a great many men that never *saw* the *King*, who yet are over-awed by the *imagination* they have of his *Majesty* and *Greatness*, whereas was not the King a *man*, but a pure invisible *Spirit*, they could from no *imagination* of him, the want of which would very much *abate*, if not utterly *extinguish*, their *awe* and *reverence* of his *Person*.

Considering therefore how much we are governed by our *sense* in this state of our Apostacy, it was doubtless a wonderful wise contrivance of God, who is a pure *Spirit*, to assume to himself some *sensible* matter, that therein by presenting himself to our *outward* or *inward* sense, he might strike the deeper awe on us, and thereby the more effectually rule and govern us. But of all *sensible* matter none could be so proper to this purpose as a *humane form*, in which we are inured and accustomed to be governed, and of which, as was hinted before, we have of all *sensible* things the greatest *love* and *veneration*, during this our Degeneracy; therefore by which we are so unqualified to be governed by God *immediately*, God the Father hath most wisely contrived to govern us by *God-man*, i. e. by his own eternal Son *Hypostatically* united to our *natures*. But when once mankind is *recovered* out of his lapsed condition, when our *sense* is perfectly *subdued* to our *reason*, all our *faculties* are *reduced* into their *Primitive Order*, then we shall return under God's *immediate* Dominion, for then God-man shall *deliver up the Kingdom*, and God shall be all in all.

II. God now governs us by his own eternal *Son* in our Natures, to cure and prevent the spreading Contagion of *Idolatry*. There is no one Vice to which our corrupt Nature is more propense, and of which it hath been more *universally* tardy, than that of *Idolatry*; for as for other *Vices* they have their peculiar Provinces, and such a *Vice* is more predominant in such a *Clime* and *Temperament* of Air: In one Nation *Pride* reigns, in another *Intemperance*, in another *Treachery*, and in a fourth *Malice* and *Revenge*; as for *Idolatry*, it's an *universal* Monarch, to whose Empire all the *World* hath been enslaved and subjected, and notwithstanding all the care which God hath taken to prevent it, it hath spread like the Plague, till it became the *Epidemical* Disease of *humane Nature*. Now to be sure such an *universal Effect* must necessarily be owing to some *universal Cause*; and what other can that be than the *universal Degeneracy* of humane Nature from its primitive Life of Reason into a Life of Sense? For while Man was under the Government of his *Reason*, he was as much influenced by dry *arguments* as he is now by his *Sense*, and the full reason he had to believe that there is an *invisible* divine Being presiding over all things, did as vigorously excite him to adore and worship him as the sight of him could have done, had he appeared to his bodily Eyes in a Glory proportionable to the immense Perfections of his Nature. But when once his *Sense* had usurped the Throne of his *Reason*, and enslaved him to its Empire, the case was quite alter'd, now *Reason* and *Argument* have very little influence on him unless it
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be back'd with some impressions of his *sense*, and his predominant *affections* are those that are raised by the strokes of *sensible* objects upon the sensories of his Sight, and Taste, and Feeling which the Divine Substance and Perfections can never touch, they being purely *spiritual*; by which means that *communication* and *intercourse* which was between God and man, whilst man was governed by Reason, is mightily *disturbed* and *interrupted*, though it be not altogether *stopt* and *intercepted*; for still our Reason (which was not *extinguished* by the degeneracy of our Natures) suggests to us that there is a God, and inspires us with an awful sense of his divine Perfections, which still maintains in us *Religious* Inclinations and affections, whereby we are importuned and solicited to adore and worship; but we being under the Government of *Sense*, are thereby naturally inclined either to look upon God who is in himself a pure *invisible Spirit*, under the notion of a *sensible* Being, and as such to worship him, (for so anciently some adored the Sun for God, others the universal material Nature, others such and such particular parts of it) and in this consists that *gross Idolatry* of worshipping *false* Gods, or at least to blend our Conceptions of him with *corporeal Phantasms*; and then to express those Phantasms in outward visible Images, by them to excite and direct our worship to him (for so in most Nations the supreme *Numen* was heretofore adored in Statues and Images of several Shapes and Figures copied from the several Images, by which they represented him to themselves in their own *vain* and *roving Imaginations*)
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and herein consists that more *refined Idolatry* of worshipping the *true God* in a *false manner*. Thus the *general cause* of all Idolatry is nothing but the *general Apostasie* of humane Nature from the life of *Reason* to the life of *Sense*, by which we are naturally inclined either to transform God into a *gross and sensible Nature*, or at least to assist ourselves in conceiving of and adoring and worshipping him by sensible and visible Objects. To prevent which God hath been graciously pleased to assume some *material Substance*, and therein from time to time to exhibit to mens eyes a *visible* presence of himself, which in Scripture is frequently called the *Glory of the Lord*, and by the ancient Jews the *Shechinah* or habitation of God, and consisted of a *shining luminous* matter, which exhibited a glorious lustre of flame or light set off with thick and solemn clouds; whence it is probable he is said, to *cover himself with light as with a garment*, Psal. 104. 2. and in this *glorious appearance* he conducted *Israel* through the Red Sea and Wilderness, came down upon Mount *Sinai*, and was seen by *Moses* and the Elders of *Israel*, and from thence removed into the Tabernacle, where he fixed his abode between the Cherubins, and from whence he frequently displayed himself before the whole Congregation in the beams of that *visible Glory* which he there assumed, as the *Symbol* of his *special presence*; and by thus doing he took a most wise and effectual course not only to *raise and excite* their devotion, but also to *restrain and confine* it within its proper bounds and limits; for while men are under the government of *sense*, there is nothing hath that
prevalence

prevalence with them to excite their affections, and fix their thoughts as *material* Phantasms ; so that God by exhibiting to them a *visible* presence of himself, and thereby impressing their imaginations with a *material* Phantasm of his Presence and Glory, did at once both spur their *Affections* and bridle their *Fancies* from roving into wild similitudes of him, and thereby take an effectual course to prevent the worshipping him by those *outward Images* which they exemplified from the Similitudes which they framed of him in their own *Fancies*, and having this *visible* Glory to entertain their *Fancies* they had the *less* Temptation from their *Sense* to hunt after *sensible* Similitudes and Representations of him, that outward *Shechinah* which they sometimes saw , being a *sufficient* help to raise up their groveling *minds* and carnal *affections* to the contemplation and worship of his *invisible* glory ; and that *that* outward *visible* glory in which he appeared to them was intended for this purpose seems plainly implied in *Deut.* 4. 12. where *Moses* tells them, that *where* God spake to them out of the midst of the fire, they heard the voice of the words, but saw no similitude ; and so again, *ver.* 15. from whence he infers, Take ye therefore good heed unto your selves lest ye corrupt your selves, and make ye a graven Image, the similitude of any figure, the likeness of Male or Female, &c. *ver.* 16, 17. where by their seeing no similitude is not meant that they saw nothing ; for God himself had promised *Moses* that the third day he would come down in the sight of all the People on Mount Sinai, *Exod.* 19. 11. and therefore in all Probability they saw the *Fire* or *visible* Glory in which he descended,

descended, for it is expressly said they *saw* it afterwards, *Exod.* 24. 17. but this fire shining without any determinate form or shape, they might very well be said to *see no similitude*, for by *similitude* it is evident he means a *determinate shape*, ver. 16. where he bids them beware of *making the similitude of any figure*, so that the People saw God only in an unfigured flame, or *visible glory* that was cast into no *determinate shape*, (though within that it is probable, as was shewn before, God appeared to *Moses* and the seventy Elders in a glorious *humane shape*.) And this it seems God deemed a *sufficient* help to inable them to *fix their thoughts* on, and *determine their worship to himself*; and therefore he strictly charges them to content themselves with this, and not let their fancies rove, as they were too prone to do, after formed *similitudes* and *Images* of him, lest those *Images* should create in their minds false and opprobrious *notions* of him, and cause them to imagine the immense *Godhead* as the Heathen did, *to be like unto Gold or Silver, or Stone ingraven by Art and man's device*, *Acts* 17. 29. Thus men being degenerated into a life of *sense*, and thereby rendred extremely propense to *Idolatry*, to worship God by *Images*, and thereupon to form blasphemous *notions* of him, as if he were such a one in himself as those *Images* represented him, God was pleased to exhibit to them a *sensible presence* of himself, that thereby he might the more effectually *excite their awe and reverence*, and at the same time *restrain their imaginations* from debauching their minds with unbecoming *similitudes* of his infinite Being and Perfections.

And for the same reason that God under the Old Law appeared to the *Jews* in a *visible glory*, he afterwards appeared to this *lower World*, and doth still continue to appear to the *upper*, personally united to a *humane body and soul*, for so *S. John* represents Christ's assuming of *humane nature* (who before he assum'd it, was that God who appeared to the *Jews* from their Tabernacle in that *Shechinah* of visible Glory) to be only a removing out of one Tabernacle into another, out of the Tabernacle of the *Law* into the Tabernacle of *humane nature*, John. i. 14. *The word was made flesh and dwelt among us, and we beheld his Glory, the Glory as of the only begotten of the Father full of Grace and truth*, where instead of *he dwelt among us*, in the Greek it is ἐσκήνωσεν ἐν ἡμῖν, i. e. *he Tabernacled, or dwelt as in the Tabernacle among us*, he removed his abode out of the *old Tabernacle*, and took a new habitation in *humane nature*: for that this is the Apostles meaning is evident from what follows, *and we beheld his Glory*, which plainly refers to that Glorious Light or flaming substance, called *the Glory of the Lord*, in which of old he was wont to display himself before the Congregation of *Israel* from between the Cherubins. And in *this* very Glory *S. John* says he beheld him, viz. at his Baptism and Transfiguration, at both which times he was seen by them shining in the very same Glory, wherein of old he was wont to shine out of the *Old Testament*: and therefore it is added, that this Glory wherein *S. John* beheld him was *the Glory as of the only begotten of the Father*, i. e. it was the very same Glory with that wherein the only begotten was heretofore

tofore wont to display himself from the Tabernacle of *Moses*; so that the meaning of the words seems at least to be this, He dwelt among us in *our nature* just as heretofore he did in the *Mosaick Tabernacle*, and in *this Tabernacle* of our Nature we *Twice* beheld him shining forth with the same Glory wherein he was wont to shine out of that *Old Tabernacle* from between the Cherubins. Since therefore Christ dwelt in our nature in the same manner, and therein appeared in the same visible Glory, that he formerly did in the *Old Tabernacle*, there is no doubt but he did it for the same ends and purposes; and therefore since *one* of the *ends* of his dwelling in that *Tabernacle* was to restrain men from running into *Idolatry*, there is no doubt but among others he intended *this end* also in assuming our *nature*, than which there can be no *visible* appearance in nature more proper to *excite* our sluggish and to *determine* our roving devotions upon him. For since in this life of *sense* which we now lead, we need a *sensible* presence of God to raise up our minds and affections to him, in what presence could he have appeared to us more proper for this end than that of our own *nature*? a presence which is not *confused* like that of the *Old Tabernacle*, which was only a mixture of shapeless lights and shadows; but *distinct* and *determinate* and of our own *form* and *shape*, which of all others is most familiar to and most beloved and revered by us, and consequently of all others is most *apt* to encourage our *prayers*, and enflame our *zeal*, and raise our *admiration*. For in what *sensible* appearance could God have more power-

fully affected our *sense*, than in that which we are most inclined to *love*, most prone to trust to, and most accustomed to *reverence* and *obey*; and than that in which alone we discern the *Image* of *God*, and the *reflections* of those divine *Attributes* of Wisdom and Goodness, and Truth and Justice, for which we reverence and adore him? There being therefore the *visible* substance in which God could more advantageously exhibit himself to us in order to the *exciting* our worship to him, and *determining* it upon him than that of a *humane form*, he thought meet to assume our natures into a *personal* union with his Divinity, and therein to rule and govern us. So that now the *Humanity* of our Saviour is the *Tabernacle* and *Shechinah* of God, wherein the *fulness* of the Godhead dwelleth *bodily*, and the *two natures* united in *Person* and *Glory* are the immediate object of our worship; wherefore as the ancient *Jews* fell upon their faces and worshipped when they beheld the *Shechinah* or *glory* of the *Lord*, their imagination being thereby *assisted* and their affections *excited*, Levit. 9. 24. So when we by our *internal sense* or *imagination* look up to the glorified *Humanity* of our Saviour in Heaven, it is our duty to raise up our affections to Heaven by that *sensible Shechinah* of God, and thereupon to fall down and worship. But as the *Jews* when they fell down before their *Shechinah*, did not worship the *visible light* or *glory* separately from *God*, but as it was *united* to and *assumed* into conjunction with him, so neither ought we to worship our *Shechinah*, viz. the *humanity* of our Saviour separately from his *Divinity*,
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but in *Union and Conjunction* with it; and in short, as it was utterly unlawful for the *Jews* to worship God in any other *Shechinah* or *sensible appearance* either unshapen or shaped than in that Glorious one which he himself vouchsafed to them, that being *sufficient* to affect their *sense*, and thereby to raise up their *minds* and *affections* to him; so is it utterly unlawful for us *Christians* to worship God in any other *Shechinah*, *Image*, *similitude* or *visible appearance*, than that of the glorified *humanity* of our Saviour, that being *sufficient* to assist our *imagination*s to elevate our *hearts* and *devotions* to him. For tho we cannot behold his *glorified Humanity* with our *bodily Eyes* now he is removed into *Heaven*, yet so neither did the *Jews* the glory of the Lord (at least but very rarely) after the Ark, whereupon it sat, was removed into the *Holy of Holies*, which was a figure of *Heaven*, yet as they being assured it was there, could easily view it in their *imagination*s, and thereby assist their *devotion*; so we being assured from Scripture that Christ's *humanity* is in *Heaven*, can look up thither in our *imagination*, and by beholding its glory there, lift up our heavy minds and affections to the eternal *Divinity* that inhabits it; so that if we *Christians* make any other *Shechinah* or *Image* to worship God in, besides his own *humanity*, which he himself made, and wherein he now dwells above in the *Heavens*, we are of all false worshippers the most *inexcusable*, because by assuming our *humanity* God hath vouchsafed to us such an *Image* and *Shechinah* of himself as is of all others the most *proper* and *effectual* to excite and determine our *Devotions*.

III. God hath chosen to Govern us by his own eternal Son in *our nature*, that he might thereby the more powerfully incourage us to *obedience*, for now we have all the assurance in the World that the great design of his Government is to do *us good*, and to advance *our happiness*, and that under his blessed Empire we shall be sure to enjoy all the *graces* and *favours* that can be wisely indulged on *his part*, or modestly expected on *ours*. Had he Governed us *immediately* by himself, we could not have been so *secure* of our interest in him, as we have reason to be of our interest in his Son *hypostatically* united to our *nature*; because the *divine* Nature considered purely as such, is infinitely *distant* from *ours* and has no other relation to it than as it is the *common cause* of all things; and being so *distant* in nature from us, it would have been hard for us to imagine how he could be touched with the same *tender* and *compassionate* regard for us as he would be, if he were nearer allied to us, especially when we reflected upon our own demerit, and considered that by our *sins* we had set our selves at a *wider distance* from him than we were by our *natures*; this together with that *anxiety*, which naturally arises in *guilty* minds, could not but have rendered us very *suspicious* of God's intentions towards us, had he governed us immediately by *himself*; but now that he governs us by his own Son cloathed in *our own nature*, at his hands we may with full *confidence* expect a most gracious and merciful treatment. For now we are assured we have a *close* and most *intimate* interest in him by reason of his *kindred* and *Alliance* to us in the same *com-*

mon nature, which makes him every man's another self under different accidents and circumstances; and his nature being perfectly *happy* and perfectly *pure* from all irregular passions and appetites, cannot but be affected with a most *tender* regard to all the individuals of its *own kind*, because being *completely happy* himself he can have nothing *farther* to desire for himself, but that his *kindred* by nature, who are all his own substance dilated and multiplied, may be *happy too*; and being *intirely good*, he can have nothing of that *fordid selfishness* in him which doth too often *contract* and *narrow* our benevolence, and cause us like Serpents to infold our selves within our selves, and to turn out our stings to all the World besides: Upon both these accounts therefore as he is a *perfectly happy* and *perfectly good man*, he cannot but bear a hearty and universal *good will* to *mankind*, and that he doth so, he hath given us too many dear *experiments* to make the least doubt of it; for while he was among us, he all along prefer'd our *interest* before his *own*, he made himself *poor* to *enrich* us, exposed himself to *contempt* to raise us to *glory*, took upon him our *guilt* to release us from *punishment*, and willingly *underwent* a most miserable *death* that we might *live happily* for ever. In all which he gave us the most Glorious demonstrations how infinitely *dear* the *humane nature*, of which he participated, was to him in all those numberless individuals into which it hath been multiplied. The consideration of which is exceeding pregnant with encouragements to *obedience*: For seeing God governs us by one who is as well our *Brother by nature*, as

our *King* by *Office*, seeing he carries our *kind* in his own *person*, and is flesh of our flesh and bone of our bone, we may certainly depend upon it, that he will be as kind and as gracious to us as his *Government* and our *happiness*, which is involved in it, will permit him; that so long as we are *sincere* to him he will *compassionate* our weakness, and that when we have gone astray from him he will graciously receive us upon our humble *submissions*, that he will not load us beyond our *strength*, nor punish us beyond our *demerit*, but that he will readily *assist* us in all our needs and tenderly *pity* us in all our pitiable cases, and kindly *accept* of our honest endeavours and *reward* them beyond all our hopes and expectations; in short, that nothing shall be able to separate us from his favour, but only our own *obstinacy* and willful *Rebellion*, and that though in this case he will be *angry* with us, yet he will *wait* to be *gracious* again in expectation of our *Repentance*, and not *hastily* abandon us to *everlasting* ruin till we have sinned ourselves past all *hope* of recovery. For as to all these things the *human nature* in him is our constant *Advocate*, which being *our* nature as well as *his*, makes *our* case its *own*, and is as much concerned for *us* as it could reasonably be for *it self*, if it were in our circumstances; than which what higher encouragement to *Loyalty* and *obedience* can there be given to ingenuous minds, to consider that he who reigns above in the Heavens and hath the disposal of my fate is my *kinsman* by *nature*, who by assuming my *substance* hath assumed my *interest*, so that whatsoever he doth for *me* he doth it for *himself*, that is, for his own *humane nature*

ture that is in *me*, and that therefore 'tis impossible but he must continue *kind* to *me* whilst I continue *dutiful* to *him*, seeing that without great provocation he can never be *unkind* sure to his *own nature*. For this reason therefore God governs us by his Son in our *own nature*, that so by this his near *kindred* to us he might the better *assure* our diffident mind of a most gracious and merciful treatment at his hands, and thereby excite us to a *free* and *Chearful* obedience to him.

IV. God Governs us by his own eternal Son in *our nature*, that so he might the more powerfully excite our *gratitude* and *ingenuity*, and thereby oblige us to render him a more *free* and *generous* obedience, which is the obedience he *delights* in, and that alone which answers the *end* of his Government, for that which he aims at in governing us, is to subdue the *Rebellion* of our *nature* against the eternal Laws of right *reason*, that thereby he may render us more and more *Rational*, and consequently more and more prepared to participate of the *happiness* of a *rational* nature, which is never to be effected by a *forced* and *constrained* obedience ; for so long as our obedience is *forced*, our Wills and Affections are *unsubdued*, and all our outward submissions are only the disguise of a *treacherous* and *rebellious* nature ; we would still fly out into Acts of Rebellion , but we *dare* not ; our inclinations are as *stiff* and *obstinate* as ever, and the Restraint which our fear lays upon them is so far from *conquering* them, that it only *hieghtens* and *inrages* them. Till therefore our obedience becomes *generous* and *free*, and doth proceed from a *willing* mind, from a mind
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that is influenced by *ingenuous* motives, it will signify little or nothing to the *amendment* of our nature, which notwithstanding its beautiful rinde and outside, will still remain corrupt and rotten at the core. Now to render us freely and willingly obedient, what more *effectual* method could God have taken than this of governing us by his own *Son* in *our nature*? For in this our nature he was our *Priest*; and as I shewed before, it was infinitely *reasonable* he should be so; and by what more *endearing motive* can we be obliged to obey him than this that now he is in Heaven, he rules and governs us in that *very nature* which he sacrificed for *us*, when he was upon the Earth; and that it is in that *Individual humanity* which as our *Priest* he offer'd up for us on the Cross, that he now reigns over us at the Right hand of God; so that he who is now our *King* was once our *Sacrifice*, and that not by *constraint*, but by his own *free* offer and consent? For to redeem the lives of our *souls*, which by a thousand guilts were forfeited to the vengeance of God, he freely chose to assume our *nature* and therein to undergo our *punishment*, that so we might escape and be happy for ever; and being governed, as we are, by a *King* that *died* for us, that willingly *died* a woful shameful death to ransom *our lives* from death eternal, what *Monsters* of *ingratitude* must we be, if we still *persist* in our *Rebellions* against him! When I consider that he who exacts my *obedience*, hath spent his *own heart's blood* for *me*, that he who requires me to sacrifice my *lusts* to him, did chearfully sacrifice his *own life* for *me*, how can I *grudge* to comply with his demands without blushing and

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confusion! O *ungateful!* had he been as *backward* to die for thee as thou art to *submit* to him, thou hadst been a *wretch*, a *miserable desperate wretch* for ever. With what face then canst thou pretend to any thing that is *modest* or *ingenuous*, *tender* or *apprehensive* in *humane nature*, that thinkest it much to render him those *duties* which he demands of thee, and which he demands for no other reason, but because they are necessary to *thy happiness*, when thou knowest he never thought it much to pour out his Soul for thee in the bitterest *Agonies* and *Torments* that ever humane nature endured? If therefore it be possible to work up our degenerate natures into a *free* and *cheerful* obedience to God, one would think this *consideration* should do it, that he whom God hath constituted our *King* to demand our *obedience*, demands it in our *own nature*, which he assumed that he might *die* for us, and thereby release us from that *dreadful obligation* we were under to have *died for ever*. So that now while his *Authority* bespeaks our *Awe* and *Reverence*, his *blood* bespeaks our *gratitude* and *ingenuity*, and that in such Language, and with such powerful Rhetorick and persuation as is impossible for us to resist, unless we are resolved to outvy the Devils themselves in *ingratitude*, who though they have been audacious enough to out-face the *Authority* of their Maker, were never so much Devils yet as to turn a deaf Ear to the *vocal blood* and *wounds* of a *Redeemer*.

V. And lastly, God governs us by his own eternal Son in our *own natures*, that thereby he may give us the more ample *assurance* of our future *Reward*. Had he continued to govern us by himself

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immediately, we had wanted *one* of the most encouraging instances of his immense bounty in rewarding obedience that ever was given to the World, and that is his advancement of our Saviour to that *Mediatorial* Royalty which he now exercises at the right hand of the Majesty on high ; for had our Saviour been God *only*, he had been incapable of *Reward*, his *happiness*, as *such*, being so immense as that it can admit of no *addition* ; but being *Man* as well as *God*, he is thereby *capacitated* for all that *vast reward* which the possession of his *Mediatorial* Kingdom, together with an everlasting Heaven, includes ; and all this *reward* is the product of that *perfect* and *profound* obedience which he rendered to his Father whilst he was in this World. So that now in *him* by whom God hath promised to *reward* our obedience, we have and *illustrious instance* of God's liberality in *rewarding* Obedience ; by *his* happy fate we may be fully assured that we shall not serve God for *nought*, but that the *reward* of our obedience shall *tenthousand fold* exceed the *labour* and *difficulty* of it, for he is a *man* as well as *we*, though he be *hypostatically* united to *God*, and this *man* for some few years faithful *service* upon Earth, for revealing *God's Will* to men, and exhibiting a perfect *example* of obedience to it, for exposing himself to some temporal *Calamities* ; and finally for offering up himself a *spotless Victim* for the sins of the World, is now advanced to the utmost height of *bliss* and *glory* that it is possible for a Creature to arrive to ; he is set far above all *principality* and *power*, he is *served* and *Adored*, as the only Potentate under God the Father throughout all the Heavenly World

World ; he is *worship'd* and *Celebrated* by Cherubin and Seraphin, by Archangels and Angels, he is *extoll'd* in the Songs of the Patriarchs & Prophets, the Apostles and Evangelists, the Confessors and Martyrs ; and his Name is *resounded* with everlasting *praises* and *thanksgivings* throughout all the vast Choir of the spirits of just men made perfect ; and in a word, he hath *all Power given him both in Heaven and Earth*, and to his all-commanding Will the whole *Creation* is *subjected*. In this ever blessed *King* therefore by whom God now rules us, we have for the *assurance* of our hope of a future *reward*, the most *stupendous instance* of it that ever was given to the World. And indeed, since the great *end* of Christ's *Mediation* was to reduce men to their duty by giving them a *sure* and *certain hope* of the *remission* of their sins at present, and of a glorious *reward* hereafter, it was highly convenient that *it self* should be an Example of its own *design*, and that the *glorious* part of it should be made the reward of the more *painful* and *difficult*, that so having in the *Mediation* it self a signal instance of God's immense liberality in *rewarding* obedience, we might thereupon the more *confidently* expect that glorious recompence of *Reward* which God hath promised to those that obey him, and be thereby the more vigorously *excited* to our duty. And hence our Saviour proposes himself to us as an *instance* of the reward of obedience, *To him that overcometh will I grant to sit with me on my Throne, even as I have overcome and am sat down with my Father on his Throne* ; As much as if he should have said, that upon your *overcoming* the difficulties of your duty, you

you shall receive a most glorious reward, you need not at all doubt, having so illustrious an Example of it in my *self*, who having conquer'd the *difficult* parts of my *Mediation*, which was to teach you as a *Prophet*, and to expiate for you as a *Priest*, and now crowned with the reward of transacting the *glorious* part of it. *i. e. sitting with my Father on his Throne*, and there reigning with him in unspeakable Glory and Beatitude, and accordingly the Apostle bids us *Look unto Jesus the Author and finisher of our faith, who for the joy that was set before him, endured the Cross, despised the shame, and is sate down on the right hand of the Throne of the Majesty on high*, Heb. 12. 2.

S E C T. XIV.

That Jesus Christ is the Mediator, of whom we have been treating.

HAVING in the foregoing Sections explain'd at large the *Nature* and *Offices* of the *Mediator* between God and men, all that now remains is to prove, that Jesus Christ, the Author of our Religion, is the *Person* whom God hath ordained and constituted this *Mediator* between him and us. And that he is so, he *himself* openly averr'd whilst he was upon Earth, and afterwards proclaimed it to the World by the Mouth of his *Apostles*; but this *singly* by it self is no argument at all of the truth

truth of the thing; because a *deceiver* might have averr'd the same thing, and since there were sundry *pretenders* to this Office as well as *he*, it was necessary there should be some *other evidence* of his being invested with it, besides his pretending to it; otherwise it would have been impossible for us to *distinguish* him from those that falsely pretended to it, and accordingly he himself tells us, *John* 5. 31. *If I bear witness of my self my witness is not true* i. e. If I can produce no other testimony of my being the Mediator than my own bare word, you have no reason at all to believe me; and therefore he tells us that he had not only *John's* Witness to it who was his *forerunner*, but also a much greater than *John's* even the Witness of his *Father*, ver. 32, 33, 36, 37. Now there are Three ways by which his Father *Testified* for him; all which do abundantly evince his being the *true Mediator*. First, by sundry ancient *predictions* of him which were all exactly accomplished in him, for the *Testimony of Jesus*, saith *S. John*, is the *Spirit of Prophecie*, *Rev.* 19. 10. Secondly, by sundry *Voices* from *Heaven*, by which the Father proclaimed him his *well beloved Son*. Thirdly, by *Miracles*, which by the power of God he frequently wrought in his *own Person*, while he was upon Earth, and in the persons of his *followers* after his ascension into Heaven. To treat of all which would require a a Volume by it self: and therefore for the *first* of these ways I shall refer the English Reader to the Reverend Mr. *Kidder's Demonstration of the Messiah*, wherein the Testimony of *Prophecie* is handled at large with very great strength and clearness of Judgment. And as for the *second*
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way of God's bearing Witness to Jesus, viz. by *Voices from Heaven*, I refer the Reader to our Learn'd D.*Hammond's* reasonableness of the *Christian Religion* at the end of his *Practical Catechism*, it being my intent to insist only upon the *Third* and *last* way, of God's attesting Jesus to be the Mediator, viz. by *Miracles*; for this way our Saviour himself most insists on and appeals to. So in the aforecited *Joh. 5. 36.* *But I have a greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me.* So also *John 10. 25.* *The works which I do in my Father's Name, they bear witness of me;* And in *Joh. 15. 24.* Our Saviour makes the *inexcusable* aggravation of the *Jews* infidelity to be this, that they would not be convinced by all those *miraculous* works which he had done among them; *If I had not done among them the works which none other man did they had not had sin, but now have they both seen and hated me and my Father.* In these and sundry other places our Saviour appeals to those *miraculous* works which he did, as to a *certain Testimony* from God that he was the only *true Messias* or *Mediator* between God and men. And indeed, seeing the great *aim* and *design* of our Saviour's *Mediation* is to advance the *Honor* of God and the *perfection* of *Souls*; and seeing how admirably it is *framed* and *contrived* to promote those blessed ends; *Miracles* are a most *certain* attestation of the truth of it. For though the Scripture tells us of *false Miracles* wrought by the power of evil Spirits, and History furnishes us with innumerable instances of it; yet is against all reason to imagin
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that ever *evil Spirits* would exert their power to attest a Doctrine so infinitely *repugnant* to their own Temper and Interest. Had the *design* of our Saviour's *Mediation* been to *alienate* Mens Minds from *God* and *Goodness*, we might have justly concluded all his *miraculous* Works to be nothing but *Magical Tricks* performed by confederacy with the Devil. For how could we have imagined either that *God* or any *good Spirit*, would ever have employed his power to propagate a Doctrine so infinitely *repugnant* to his *Will* and *Nature*, seeing it is equally incredible, either that a *bad Religion* should be the *Will* of a *good God*, or that the *God of Truth* should bear false witness to a *Lye*? And therefore we always find, that those *false Miracles* effected by *evil Spirits*, whereof the Scripture and History make mention, were always wrought to *deprave* Mens Minds with vicious Principles, and to seduce Men from *God*, to *Superstition* and *Idolatry*, or to *confirm* them in it; but that an *impious Spirit* should ever work *Miracles* to promote *true Piety*, to inspire Mens Minds with *great* and *worthy* Thoughts of *God*, and *suitable* Affections towards him, that a *malicious*, *proud*, *unjust* and *vengeful* Spirit should by *miraculous* Signs endeavour to reduce the World to the Practice of *Charity*, *Humility*, *Justice*, *Patience*, *Meekness*, and *Equanimity*, is infinitely incredible and therefore since the Doctrine of our Saviour's *Mediation* doth, above all the Religions that ever were professed in the World, most powerfully oblige us to *these* and all other instances of *Piety* and *Vertue*, we may depend upon it, that though the Devil had known it to be a *Lye*, he would never have been so great a *Fool* as

to cheat the World into the belief of it ; for though he loves to *deceive*, yet there is nothing in nature he more hates, than to deceive Men into *Piety* and *Vertue*, because hereby he *deceives himself*, and *betrays* his own interest in the World. The *Miracles* of our Saviour therefore being all designed to attest a most pure and heavenly Doctrine, a Doctrine that is throughout exactly conformable to the *Nature of God*, and infinitely abhorrent to the *Genius of Devils*, must necessarily be the effects of a *Divine Power* ; because to work Miracles for the attestation of such a Doctrine, could be neither agreeable to any other nature, nor serviceable to any other interest but *God's*.

Now of all the *miraculous Testimonies* which God gave to our Saviour, there is none to which he did so often appeal, and upon which he did so much stake the credit of his Doctrine, as that of his own *Resurrection* from the Dead : For thus when he had performed that heroick act of Zeal, whipping the Money-Changers out of the Temple, and the Jews required some sign of him, by what authority he did it, he bad them *destroy this Temple*, pointing to his own Body, *and in three days I will raise it up again*, John 2. 19. So also, when the Pharisees desired him to give them some sign of his being the true *Messias*, he tells them, that no other sign should be given them but only the sign of the Prophet Jonas ; for as Jonas was three days and three nights in the Whale's belly, so shall the Son of man be three days and three nights in the heart of the earth ; which necessarily implies, that after that he should rise again, Mark 8. 12. and accordingly we find that after he was risen and ascended, the *princi-*
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pal business of his Apostles was to testify his *Resurrection* to the World; for so, *Act. 1. 22.* St. *Peter* makes this to be the reason why it was necessary that one should be chosen into the Apostolate, to supply the room of *Judas*, that he might be a witness with them of *Christ's Resurrection*. And in *Act. 4. 33.* we are told, that with great power the Apostles gave witness of the *Resurrection of the Lord Jesus*; and still when they were to prove any Article of the Christian Faith, this they urge as the great argument. Thus from the *Resurrection of Christ*, St. *Paul* proves the general *Resurrection*, *1 Cor. 15.* so also *Act. 17. 31.* he proves that God hath appointed a day wherein he will judge the World in righteousness, by that man whom he hath ordained, viz. *Christ Jesus*, by this very topick, whereof he hath given assurance unto all men, in that he hath raised him from the dead: And *1 Pet. 1. 3.* that Apostle makes *Christ's Resurrection from the dead* to be the great motive of credibility by which God hath begotten them again into a lively hope of future happiness; so also, *Act. 2. 36.* Therefore (saith the same Apostle, i. e. because God had raised him from the dead, ver. 24.) let all the house of *Israel* know that God hath made this same *Jesus* both Lord and *Christ*; and *Rom. 1. 4.* he is said to be declared the Son of God by the *Resurrection from the dead*; yea, so undoubted an argument is this of *Christ's* being the true *Messias* or *Mediator*, that the *Jews* themselves were convinced that they must either allow him to be so, or else outface the truth of his *Resurrection*, which put them upon all possible ways of stifling the report of it, knowing that if once it obtained credit in the World, the last error

would be worse than the first, Mat. 27. 64. from all which it is evident, that it was taken for granted, not only by *Christ* himself and his *Apostles*, but even by his most avowed *Enemies*, that supposing his *Resurrection* to be true, it would from thence undeniably follow that he was the *Messias* or *Mediator*.

In the management of this Argument therefore, I shall endeavour these Two things :

First, To prove the *Truth* and *Reality* of this miraculous Attestation which God gave to our Saviour, viz. by raising him from the Dead.

Secondly, To shew what an *excellent* convincing Argument this is of the *Truth* of his Doctrines or Mediation.

I. I shall endeavour to prove the *Truth* and *Reality* of this miraculous Attestation, which God gave to our Saviour, viz. by raising him from the dead; which being a Matter of Fact, independent from all necessary Causes, is capable of no other proof to those who were not Eye-witnesses of it, but only that of *Credible Testimony*. Thus that *Julius Caesar* was killed in the Senate-house, is a Matter of Fact, the truth of which is acknowledged by all the World, and that Man would be accounted little better than mad that should make the least doubt of it; and yet we have no other way of proving this, but only by the concurrent *Testimony* of credible *Historians*, which being as great an evidence as the matter is capable of, is as much as any *reasonable* Man can require to induce him to believe it. For although *Testimony* be the only evidence by which Matters of Fact can be proved, yet it is such an evidence

evidence as hath force enough in it to induce any *reasonable* Man to *believe* its Proposals; and there are ten thousand things which we do as firmly assent to upon the evidence of *Testimony*, as to any Propositions upon the evidence of *Mathematical Demonstration*. If therefore the *Resurrection* of our Saviour be but sufficiently attested, that is as good an argument of the truth of it, as the nature of the thing will bear; and when it is made but as apparent that a thing *is*, as it could possibly be if it really *were*, there is no farther proof of it can be reasonably expected; and if notwithstanding this Men will not *believe*, it is impossible that any Reason should *convince* them: But in *this Testimony* of our Saviour's Resurrection there is as much *evidence* and *credibility* as there can be in any *Testimony* whatsoever. For to give a Testimony the *utmost* force of *Credibility*, Six things are requir'd: First, That they that give it, should be certainly *informed* of the Truth of what they do attest. Secondly, That there should be a *concurrence* of a sufficient *number* of Witnesses. Thirdly, That there should be no *visible reason* to suspect their *Truth* and *Integrity*. Fourthly, That there should be no *apparent Motive* to induce them to give *false* Witness. Fifthly, That they give some great *security* for the Truth of what they say. And Sixthly, That they also produce some certain *Sign* or *Token* of the *Reality* of their Testimony. And when all these Circumstances do *concur* in a *Testimony*, they render it as *highly credible* as it is possible for a *Testimony* to be. Now, in that *Testimony* which we have of our Saviour's *Resurrection*, there was, as I shall shew in the Particulars, a *full concurrence* of them all. For,

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I. They who testified it, were *certainly inform'd* whether it were true no; for they declare that they wear *Eye and Ear Witnesses* of it, *Act. 3. 15.* and relate at large the familiar conversation they had with him after his Resurrection, *Acts. 10. 41.* and they tell the story of it with so many *circumstances*, that it is impossible they should be *deceived*. For at his Resurrection they find the Stone *rolled away* from the mouth of his Sepulchre, and *no body* therein, although it was guarded by Soldiers, so that it was impossible for any body to steal him away; and that it was his *own body* wherein he arose, and no *aerial Phantasm*, evidently appears by what he did to convince St. *Thomas*, who would not believe, unless he might put his hand into the *hole* of his *side*, and see the print of the *Nails* that pierced his *hands*, to which our Saviour readily condescended; and so far were the Apostles from being *over-credulous*, that when he appeared to them after his Resurrection, it is said that they suspected him to be a *Spirit*, or *walking Ghost*, and to convince them of their mistake, he was fain to appeal to the judgment of their senses, *Handle me, and see me*, saith he, *for a Spirit hath not flesh and bones as ye see me have*, *Luk. 24. 39.* and afterwards, more fully to satisfy their yet *scrupulous* minds, he *eat and drank* in the midst of them, *ver. 43.* Now, the more *suspicious* and *incredulous* they were at first, the greater evidence it is, that they were *thoroughly* informed of what they testified, that there was an *undeniable* evidence in the thing, else how could it have satisfied such *scrupulous* and *incredulous* Persons, and that they were far from being willing to be *abused themselves*, or from
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having any design to *abuse* the *World*. And that their outward *sense* was not *imposed* upon by the strength of their *Imagination*, is evident, in that he conversed with them forty days together, which was too long a time for their Senses to mistake an *image* of their *fancies* for a *reality*. For how is it conceivable that so many persons as pretended to see him after his Resurrection, should for forty days together *imagine* that they *saw* him, *heard* him, *eat* and *drank* with him, when in reality all this Scene of Things was nothing but a *dream* or *spectre* of their own *fancies*? that their *fancies* should create and represent a Person to them frequently *appearing* to them, preaching and instructing them, giving out *Commissions*, and administering holy *Ordinances* to them? that their *Fancies* should draw them out to the Mount of *Olives* after a *Spectre*, that was visible no where but upon the stage of their own *Imaginations*, and there represent it carried up into Heaven on a Cloud? Surely, if they were in their *Wits*, it was impossible for them to believe such a train of Things to be *real*, had they been only the *images* of their *fancies*: And yet that they were in their *Wits*, is as apparent as the Sun, both from their *unanimous consent* in the relation of the Fact with all its Circumstances, and from those *wise* and *sober Writings* which they left behind them, which abound with excellent *Morals*, solid and coherent *Reasonings*, strong and powerful *Persuasions*, without the least intermixture either of flat *Impertinence*, or ranting *Enthusiasm*; which is a plain demonstration that they were *certainly informed* concerning the Matter of Fact which they testified whether it were true or false. Qp 4 Il. Ano-

II. Another Circumstance requisite to render a Testimony highly *credible*, is the *concurrence* of *several Witnesses* ; of which we have a *remarkable* instance in this Testimony of our Saviour's *Resurrection*. For if to those five hundred Brethren and upwards, who, as *St. Paul* tells us, saw our Saviour after he was risen, *1 Cor. 15. 6.* you add the *Congregation* of the Disciples he appeared to, when he baffled the Infidelity of *St. Thomas*, together with those great *Assemblies* that saw him in the Mount of *Galilee*, and upon Mount *Olivet*, from whence he ascended, it is not improbable but that there were some *thousands* of Persons that saw him after his *Resurrection*, among all whom we find the most exact *agreement* both in the Matter and Circumstances of what they did attest, which, had it not been *true*, must have been morally *impossible*. For how could so *vast* a number of Men have so *punctually* agreed in the same story, had it been a *Lye* ? especially when they were so narrowly *sifted*, so craftily *examined*, and *cross examined*, as doubtless these Men were (or at least would have been, had there been any just ground to suspect them) by the Jewish *Magistrates*, who were all of them profest Enemies to our Saviour and his Doctrine. For had their Testimony been *forged*, it is not imaginable how they should *foresee* what Questions the Magistrates would propose to them, nor consequently how they should *agree* what *Answers* to return to their several Interrogatories; so that when they came to be examined, they must of necessity have *thwarted* and *contradicted* one another, at least in some circumstances of time or place, or the like, by which means
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the whole forgery must have soon been unravelled, and the credit of it for ever dash'd out of countenance. But that no such thing ever happened, is evident by the *credit* which their Testimony found, even among those who had the *best opportunities* of examining whether it were true or false; for the *truth* of Christ's *Doctrine* depending upon the *truth* of this Story of his *Resurrection*, there can be no doubt but the Jewish *Magistrates*, whose interest made them *Enemies* to Christ, would not have been wanting, had they thought it feasible, to try all ways to *disprove* the truth of it; and if they did *not*, no other reason can be given of it but only this, that the *truth* of the thing was so *notorious*, that it would have been *ridiculous* for them to attempt the disproving it; but if they *did*, it had been a very ealie matter for them, had it been a Lye, to have *detected* it: for the *number* of the *Witnesses* being so great, and the Jews having every day opportunity of conversing with them, they might have ealie *trapt* them in their relations, it being impossible that among a great number of conspiring *Impostors*, there should be always an exact *harmony* and *agreement*. For suppose that such a Story as this were told in *London*, that a certain Man dwelling at *Westminster*, and pretending himself to be the Son of God, and the lawful Heir of the Crown of *England*, had preach'd up a new Religion, requiring all People, under pain of Damnation, to embrace his *Doctrine*, and submit to his Government, and that as a sign of the truth of all this, he had publickly declared, that three days after his death he would rise again; whereupon the last *Friday* was sevensnight he was
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put to death by the Magistrates, and notwithstanding he was buried, and his Sepulchre dammed up with a huge Stone, and a Guard of Soldiers set to watch it, least his Profelytes should steal him away, yet the *Sunday* following he arose, and hath since been seen by several hundreds, if not some thousands of the neighbourhood, many of whom had touched and handled him, eat, and drank, and conversed familiarly with him, among whom there was *Peter* such a one, *Thomas* such a one, *John* such a one, naming some twenty or thirty Persons well known among the Neighbours, who could give a more particular account of the matter, and tell the names of most of the Persons that were *Eye-witnesses* with them. Why now, it cannot be supposed but that as soon as ever this formal rumour began to spread (especially if it found credit among the multitude, and the pretended Witnesses of it should be so bold as to go and assert it before the King and Council as the Apostles did before the Rulers of the Jews) I say, it cannot be supposed but that care would be taken that the Matter should be immediately sifted, and the several neighbouring Justices required to call these Witnesses to account, who by pumping and examining, promising and threatening them, could not fail of extorting the truth from them in a very little while. For it is impossible but they must have found them faltering in the relation of their Story, and counterwitnessing one another. *John* would have told it with this Circumstance, and *Peter* with the contrary, and *Thomas* would have thwarted and contradicted them both; so that when they came to

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compare their several relations with one another, in all probability they would have found as great a *confusion* among them, as there was in the language of the Brick-layers of *Babel*. And therefore though at first perhaps the Story might have seemed *plausible*, and a great many *credulous* People might have believed it, yet every day would have render'd it more suspicious, and the *truth* must at last have *triumph'd* and *prevailed*; but yet though the *Eye-witnesses* of our Saviour's *Resurrection* were thus *sifted* and *examined* over and over, their relation every one day got ground and *credit* even in *Jerusalem* it self, where the thing was transacted, and where every one might easily *inform* himself concerning the credit of the *Relaters*, and the circumstances of their *relation*; insomuch that forty days after, it was so far from being *dashed* out of countenance, that at one Sermon of St. Peter's there were no less than *three thousand* Persons converted to the belief of it; and so it still grew and encreased, till at last, in despite of all the *wit* and *malice* of its Opposers, it was embraced and acknowledged throughout all the World; which is an undeniable evidence of the *exact agreement* there was in the testimony of the several *Witnesses* of our Saviour's *Resurrection*.

III. Another Circumstance requisite to render a *Testimony* highly *credible*, is, when there is no visible reason to suspect the *honesty* and *integrity* of the Attestors; which Circumstances did also concur to credit the *Testimony* of our Saviour's *Resurrection*. For that the first Testifiers of it were Men of a *clear* and *unsuspected* Honesty, will appear to any Man that seriously considers either the

Doctrine which they taught, or the *genius* of their *Followers*, or the *manner* of their *Testimony*, or the *success* it had among those who were best able to satisfy themselves whether they were honest or no. First, As for their *Doctrine*, there is nothing can be more *contrary* to lying, dissimbling and hypocritical Reservation, it strictly requires *plainness* and *simplicity* of Speech, and that our *Words* should be the Images and Interpreters of our *Minds*, it brands and stigmatizes all *Deceit* and *Falseness* with a most *infamous* Character, and irrevocably consigns all wilful *Lyars* to the *miserable* portion of the Father of Lyes. If then they believed their *own Doctrine*, it is not to be imagined they would ever have defended it with *Frauds* and *Impostures*; and whether they believed it or no, it is hardly supposable, that they would have so loudly declaimed against *Dishonesty*, had they been at least visibly *dishonest themselves*, since by condemning it in *others*, they must have libelled *themselves*, and imblazoned to the World their *own* shame and infamy. And then, Secondly, As for the *genius* and *temper* of their Disciples & Followers, it's plain, that there never was any thing more *open* and *sincere*: For such was the *ingenuous simplicity* of the Primitive Christians, that they thought it a disparagement to be put to their Oaths, thinking it sufficient for every good Man to give this assurance of his Truth, ἀληθῶς λέγω *I speak truly*; and when they were most *severely* examined by their bloody Persecutors, concerning their Faith, they never either *denied* or *concealed* it, counting it a most *impious* thing to *dissemble* the truth; and though when they were questioned

questioned they could easily have either *denied* or *evaded* it, yet they *scorned* to live upon such *base terms*, to be beholden to their *hypocrisie* for their *lives*; yea, so conspicuous was their *Honesty* to all the World, that the *Heathen* themselves were forced to *acknowledge* it. For so *Pliny*, in the Account which he gave the Emperor *Trajan* of the Christians, tells him, That after the *strictest* Enquiry he could make of them, even of those who had renounced Christianity, he found this to be the greatest fault they were guilty of, that they used harmlessly to meet to worship Christ, and at those meetings to bind themselves by a *Sacrament*, that they would not do any *wickedness*, that they would not *steal*, nor *rob*, nor commit *Adultery*, nor *falsifie* their Words, nor *with-hold* any thing wherewith they had been *entrusted*, where-ever it were required at their hands. Such was the Temper of the *immediate Disciples* of the *Eye-witnesses* of our Saviour's *Resurrection*; and is it likely that the *Scholars* would have proved so honest, had they not been taught by the Example, as well as by the Doctrine of their *Masters*? For to be sure, had the *Apostles* been dishonest, their immediate Disciples must needs have *known* something of it; and being *acquainted* with it, they would doubtless have resolved either not to *continue* their *Disciples* any longer, or else to have *imitated* them in all their secret Cheats and Knaveries; and so from the *Masters* to the *Disciples*, Dishonesty would have been propagated from one Generation to another; but since the contrary happen'd, it's plain that the first *Propagators* were Men of very *honest* & *sincere* minds; which will yet further appear, if we con-

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sider, thirdly, the *manner* of their *Testimony*, which they delivered with the greatest *plainness* and *simplicity* of speech, the greatest *freedom* and *assurance* of Spirit, and the greatest *particularity*, as to all its circumstances. They never went about to involve their sense in *ambiguous* words, or to recommend it to the World in a *pompous* style, in *pedantick* flourishes, or *flattering* insinuations, which is the way of all *Impostors*; but as men that were well assured of the *truth* of what they said, they exposed it to the World in the most *naked* and *simple* expressions, and so left it to recommend it self; they did not whisper their Testimony in *corners*, as if they were either afraid or ashamed to produce it in the *open light*; but with the greatest confidence and assurance they published it in the *midst* of *Jerusalem*, yea, and before the *Sanhedrin* it self; where, if it had been false, 'twas impossible but it should be *detected*; and whereas 'tis the way of *Impostors* to reserve themselves in *generals*, knowing that should they descend to *particulars*, 'twould be hard for them to avoid *discovery* or *contradiction*; the Apostles did not only report a *general* story of Christ's Resurrection, but related it with all its most *minute* and *particular* circumstances, nor did they *change* or *alter* any one of them upon different *examinations* before different *Examiners*, but still persisted with the greatest *constancy* to themselves, and *harmony* with each other; so that if ever there might be any thing gathered of the *temper* of persons from the *particular* manner of their *discourses*, we may certainly discern the greatest *fidelity* in the Apostles in the *manner* of their expressing themselves to the World. But then in the

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fourth and last place, the *credit* which they found among those who were the best able to satisfy themselves whether they were honest or no, is a further evidence of their *fidelity* for had they not been Men of *known honesty*, it is not to be imagined that they could ever have obtained so much *credit* in a place where they were so intimately *known*, and among persons with whom they every day conversed with the greatest *openness* and *freedom*; especially considering how *contrary* their Testimony was to the *genius* and *interest* of those who gave credit to them, many of whose hands had been imbrued in the Blood of our Saviour, by which they were obliged, in their own *vindication*, so far as in them lay, to disprove the story of his Resurrection; because if that proved true, it proved them guilty of the most monstrous *impiety* that ever was acted, *viz.* the murder of the Son of God. And is it likely that the *Murderers* of our Saviour would ever have believed the story of his *Resurrection*, which was so clear an evidence of his *innocency* and *their own guilt*, had they had any reason to *suspect* the *veracity* of those that attested it, and yet in *despite* of themselves, great numbers of them were forced to believe it, although as soon as they did so, they were *pricked at the heart* with the sense of their horrid *impiety*, and forced to cry out in a bitter Agony of Conscience, *Men and Brethren, what shall we do to be saved?* And as for those of them who had *no* hand in his murder, to be sure they were greatly prejudiced against the belief of his *Resurrection*, because upon that depended the truth of his *Doctrine*, which plainly contradicted a great part of that

Religion in which they had been *educated*, and of which they were infinitely *zealous*, and therefore to be sure they would never have given credit to it, had they not had *undeniable evidence* of the *truth* and *integrity* of those that testified it, especially when it was so easie, for them to satisfie themselves about it. For 'tis not imaginable they would ever have entertained so ungrateful a story, but upon the most strict Enquiry into the Credit of its Relators; and if upon enquiry they had found the least flaw either in *them*, or in their *testimony*, if they could have convicted them of any *dishonest Practices* for the time *past*, or caught them tripping or contradicting one another in what they testified at *present*, they would soon have made the World ring of it, and the *Jews* who were dispersed through all their neighbouring Nations, would have divulged to all the World their *fraudulent Practices*, and posted them up where-ever they came for infamous *Knaves* and *Lyars*; which must have infallibly *blasted* the *credit* of their Testimony, and caused it to have been hissed out of the World for a fulsome *Imposture*. Wherefore since no such thing ever happened; but contrariwise the *credit* of their report of Christ's Resurrection, did, in *despite* of all the Wit and Malice of its Opposers, every day *spread* and *encrease*, even in *Jerusalem* it self where the thing was *acted*, and where the Reporters of it *lived*, and that not only for a few days or months, but from *year* to *year*, even till *Jerusalem* it self was destroyed; since, I say, all this is evident, what greater argument can we desire of the *truth* and *integrity* of those that attested it?

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And supposing them to be *honest*, their testimony must be *true*, because it was not matter of *opinion*, in which it is possible for the wisest men to be mistaken, but matter of *Fact*, of which they had certain information from their own *senses*, and he who says that he *saw* such a thing and it's evident that his senses were not *imposed* on, lies against his own *conscience*, if it be not true that he saw it.

IV. Another Circumstance requisite to render a *Testimony* highly *credible*, is, that there is no *apparent motive* to induce the Attestors of it to testify falsely. For whether they are honest or no, we cannot well suppose that in a matter of importance they will testify *falsely*, without some great *motive* inducing them thereunto: but as for the *witnesses* of our Saviour's *Resurrection*, had they not been *certain* of the truth of it, they could have *no* imaginable *motive* to induce them to attest it; for they could never hope to reap the least *advantage* from it either here or hereafter; not *here*, for their Lord had told them beforehand, *that if they would be his Disciples, they must suffer persecution*; and they themselves could not but foresee that by testifying his *Resurrection*, they must infallibly alarm all the World against them, because the *Doctrine* which they confirmed by it was extremely opposite both to the present *Religion* and *Interest* of the *Jews*, and to the common *Theology* of the *Gentiles*; and that therefore by going about to establish it, they must in effect proclaim War against all the World, and consequently expose themselves to the utmost *Rigor* and *Severity* that the

wit and malice of men could invent or inflict : which must be a very *sorry motive* sure to induce men in their wits to undertake the propagation of a *known Imposture*. But perhaps it may be thought they did all this for the *glory* and *reputation* of being the *founders* of a new *Seet*. But from whence, I beseech you, could they promise themselves *success* ? not from their Master *Jesus*, who, if their testimony was not *true*, they could not but know was still detained under the power of the *grave* ; not from *God*, whom if they testified falsely, they were conscious they wickedly *belyed* in suborning his *power* and *veracity* to bear witness to a *falsehood* ; not from the force and charms of their own *Eloquence* or *Sophistry*, for that they pretended not to ; not from their *Riches*, for their *Staves* and *Scrips* were all the *Treasure* they carried with them ; nor from any *Authority* or *Power* they had or ever were like to have ; for how could such poor illiterate persons as they, ever expect to arrive to an *Authority* great enough to contest with all the power and wisdom of the *World* which was armed against them ; in a word, not from any *proneness* they found either in *Jews* or *Gentiles* to embrace the *Doctrine* which they designed by this their *Testimony* to confirm and assert, that being every where *gain said* and *opposed* by the interests and affections of both, and if their *Testimony* was not believed (as 'twas very unlikely it should, if it had not been *true*) what could they expect but to be branded to all posterity as a company of infamous Cheats and Impostors ? So that unless they had been assured that their testimony was *true*,
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they had all the reason in the World to expect that it would prove the most *fatal* and *unprofitable Lye* that ever was invented or broached among mankind ; since it was so far from promising them any worldly *advantage*, that it visibly exposed them to all the *miseries* and *calamities* of humane life. And then if they knew this Story of Christ's *Resurrection* which they attested to be a *Lye*, they had a great deal less reason to expect any *advantage* from it in the World to come. For either they *believed* that *Religion* which they sought to confirm by attesting this story, or they did *not* ; if they did *not*, how could they hope to fare ever the *better* in the *other* World for endeavouring to propagate a false Religion in *this* ? if they *did*, how could they hope to be made happy hereafter by telling a *Lye* for that *Religion* which excommunicates *Lyars* out of the Kingdom of Happiness ? Since therefore if their *testimony* had been *false*, they could expect to reap no advantage from it in either World, doubtless they would never have been so mad as to assert and attest it, had they not known it to be *true* ; for what man in his wits would ever tell a *lye* that hath no reason to expect any other fruit from it, but only to *die* for it here, and to be *damm'd* for it hereafter ?

V. Another Circumstance requisite to render a *Testimony* highly *credible* is, that the testifiers of it do give some great *security* for the truth of what they say ; and therefore it is required by humane Laws that in all great matters of Fact the *Witnesses* should give the security of their *Oaths*, or of some great *pledge* to be forfeited by them, in

case their Testimony prove *false*. But never did any men give *greater security* of their truth, than the *Witnesses* of our Saviour's *Resurrection*; for they sealed their Testimony with their *Blood*, and rather chose to undergo the most witty and exquisite *torments*, than to *recant* any part or circumstance of what they had seen and testified concerning it. For of all the *Apostles*, who were the chief *Witnesses* of it, there was only one that escaped a *violent death*, and he, as the Ecclesiastical Story tells us, had not been delivered from it but by a *Miracle*. And doubtless those other *Disciples*, who saw and conversed with our Saviour after he was risen, and together with the *Apostles* bore witness of it to the World, did proportionably run the same fate: And how is it imaginable that so many men should all turn so mad together as to lay down their *lives* for a pledge of the *truth* of a Story which they knew to be all a mere *cheat* and *imposture*? Some men indeed have suffered Martyrdom for professing Propositions that were *false*, but then they *thought* them to be *true*; but no man in his wits ever died in the defence of an Assertion which he *knew* to be *false*. But as for the testifiers of our Saviour's *Resurrection* they did all of them witness upon *certain information*, and did assuredly *know* whether their Testimony were *true* or *false*; so that if Christ did *not* rise, as they reported, they died in the defence of a *known Lye*, which is such a piece of *folly*, as doth exceed all instances of *extravagance*. Suppose that *Æsop* should have died a Martyr to his own *Fables*, or that the Author of the Seven Champions should have laid down his life in the

the defence of *S. George's* killing the Dragon, would not all the world have concluded them incurably *distracted*? But as for the *Apostles*, their excellent *Writings* are a sufficient demonstration, that they were men of very *sound intellectuals*, and therefore tho' we should suppose them to be so *wicked* as to love lying for its *own* sake, we cannot suppose them to be so *mad* as to love it better than their own *lives*, as they must necessarily do if their *Testimony* of our Saviour's Resurrection were *false*. But supposing that one or two of them should have proved so *frantick*, yet it is incredible that so many *hundreds* of men and women should all *agree* together at the same time in the same *mad project*, viz. to throw away their *lives* for no other purpose but only to *cheat* and *abuse* the World, and that no *one* of them should be induced, by all the *hopes* and *fears* that were set before them, to *confess* and *discover* the mad conspiracy. When they began to report the Story, they could not but foresee the *consequence* of it, viz. that they must either *recant* it, and thereby proclaim themselves *Impostors* to the World, or else lay down their *lives* for it. So that had they known it to be *false*, it would have been a *Prodigy* of *Impudence* in them, and *Folly* together, not only without hope of *benefit*, but within prospect of a certain *ruin*, to have divulged a *known lye* to the World, and under the *severest* Persecutions to have persisted in it without the least regret of *Conscience*, or concernment for their own *ease* and *safety*. There never was the like instance among men, and I dare say there never will be so long as men love themselves,

and continue in their Wits; and to imagine *that* of the Witnesses of our Saviour's Resurrection, of which there is no parallel *example* among mankind, is an Argument that we have much more *inclination* than *reason* to be Infidels. This therefore is plain, that the *Witnesses* of Christ's Resurrection gave as great a *pledge* of the truth of their *Testimony*, as it was possible for mortal men to do, and if those men may not be believed who attest a thing upon certain *knowledge*, and seal it with their *blood*, there is no credit can be given to any *humane Testimony*, because a man's *life* is the greatest *security* that he can possibly give for his *honesty*.

VI. Another Circumstance requisite to render a *Testimony* highly *credible* is, that the *Witnesses* do give some certain *sign* and *token* that what they testify is *true*; and this the *Eye-witnesses* of our Saviour's Resurrection did. For in token that what they said was true they themselves wrought fundry *Miracles* in his name: for so we read of the Apostles, that *they went forth and preached every where, the Lord working with them, and confirming the Word with signs following*, Mar. 16. 20. and that *with great power*, i. e. miraculous works, *the Apostles gave witness of the Resurrection of the Lord Jesus*, Acts 4. 33. and also at Iconium the Lord gave *Testimony to the word of his grace, and granted signs and wonders to be done by their hands*, Acts 14. 3. And the same was done by S. Stephen at Jerusalem, Acts 6. 8. and by S. Philip at Samaria, Acts 8. 6, 7. and by S. Paul at Ephesus, Acts 19. 11. And S. Paul assures us, *That from Jerusalem, and round about unto Illyricum, the Gospel had been preached by him, with mighty signs and wonders, and*
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by the power of the *Holy Ghost*, Rom. 15. 19. all which things being recorded in an *Age* wherein, if they had been *false*, they might easily have been *disproved*, it had been the wildest project in the world for the *Apostles* to have pretended to them had they not been notoriously *true*; for they must needs think that all the World being *prejudiced* against them would be sure to keep a very *strict* and *matchful* eye on them, and that if upon the severest enquiry they were at any time taken tripping in this their pretence of working *Miracles*, their fraud would soon ring through all the World, which must unavoidably *prejudice* their Cause a thousand times more than all the *Miracles* they pretended to, could *advance* it; and for men that had the Eyes of all the World upon them falsely to pretend to work such innumerable *Miracles* as they did, and this not in corners, but in *publick* view, and to name the places where they wrought them, and where they knew there were thousands that could and would certainly *detect* and *disprove* them, would have been the most prodigious instance of *impudence* and *folly* together that ever was acted by men in their Wits. But so notoriously *true* was the matter of *Fact*, that their most inveterate *Enemies* amongst both Jews and Gentiles have not the confidence to *deny* it, although indeed they attribute it, even as the Jews did our Saviour's Miracles, to the power of *Magick*; for so in their *Talmud*, *Treatat. de Idol. c. 1.* the Jews celebrate S. James the Apostle as eminent for the gift of Miracles, by whom the Nephew of Rab. Samuel being bit of a Serpent would not be cured because every Disci-

ple of Jesus was wont to heal in his name. And *Lib. Sabbat. Jerosol.* they tell us of a Son of *Rab Jose*, who having swallowed Poyson was cured by a Christian in the name of Jesus. And as for the Heathen *Julian* himself, he confesses that *S. Paul* did very wonderful things, for he says, that he was the greatest and most expert *Magician* that ever was, *vid. Cyrit. Alex. lib. 3.* and the same he pronounces of *S. Peter* also, *id. lib. 9.* So also *Celsus* frequently charges the Christians with doing their mighty works by the Power of some *Demon*, adding a fiction of his own, *viz.* That they had received from Christ certain Magical Books by which they were instructed to perform all their Miracles, *vid. Origen. cont. Cels. p. 302.* and several other places, which is a plain confession that such *Miracles* were commonly performed by Christians: But that they did *not* perform them by any confederacy with *evil Spirits*, as these bad men affirm, is evident because one of their greatest and most common Miracles was *dispossessing* these evil Spirits of men's *Bodies*, and their own *Temples* and *Oracles*. For the truth of which they often provoke their Adversaries in their Writings and Apologies to come and make experiment of it. Thus *S. Cyprian* in his Epistle to *Demetrian* Proconsul of *Africa*, O that thou wouldst but hear and see when the Devils whom thou worshippes^t are adjured and tortured by us, and with the spiritual Rods and Torments of our Words are ejected out of the Bodies they possess, when howling and roaring in a humane voice they confess the Judgment to come: Do but come and see whether these things we say are not true. And a little after, *If thou wilt come,*
saith

faith he, thou shalt see those whom thou worshippest for Gods, stand bound and tremble as miserable Captives under our hands. Others of them appeal to the Consciences of the Heathens themselves, who had been Spectators of their miraculous Victories over these infernal Spirits. So *Minutius Felix*, All these things are very well known to a great many of your selves, that your Gods are forced by us to confess themselves Devils, when by the torment of our words, and by the fire of our Prayers they are chased out of humane Bodies, even Saturn and Serapis, and Jupiter, and the greatest of those Gods you worship; being overcome with sorrow are forced to acknowledge what they are, and tho' it be to their shame, especially when you are present, yet they dare not lye, but being adjured by the true and only God they quake and tremble in the bodies they possess, and either leap out immediately, or vanish by degrees. Others of them offer to make the experiment even before the Tribunals of the Heathen, and to answer for the success with their own lives. So *Tertullian* in his *Apologetick*. Let any man that is apparently acted by one of your Gods be brought before your own Tribunals; and if that supposed God, being commanded by any Christian to speak, doth not confess himself to be a Devil, as not daring to lye to a Christian, take that malapert Christian and pour out his blood immediatly. Yea, how often, faith he a little after, only upon our touch of and breathing upon possessed persons are these Gods you adore forced to depart out of their Bodies with grief and reluctancy, you your selves being present, and blushing at it. And these things, as *Origen* tells us, cont. *Cels. lib. 7.* were ordinarily performed even by the meanest Christians

Christians, which is a plain Argument that it was done merely by the power of Jesus, without any *Conjuration* or *Magical Art*. And can we imagine that the *Devil*, without any constraint from some superiour power would ever have *quitted* that Tyranny he had so long exercised over the *bodies* and *consciences* of men, who had thitherto *adored* and *worshipped* him, or that he would ever have *confessed* himself to be a *Devil* to those men who fought the *ruin* of his *Kingdom*, and made use of his *Confessions* to that purpose, had he not been *forced* to it by the *Authority* of the *Father of Spirits*? Is it likely, he would have exerted his power to the *ruin* of his *own* interest, and the *amendment* of those Souls he had *insnared* and *captivated*, as he must necessarily have done should he have *impowered* the *Witnesses* of our Saviour's *Resurrection* to confirm their Testimony by *Miracles*? And since they all along declared they did them in the *name* and by the *power* of *Jesus*, to be sure if it had not been so, the *God of truth* would never have *impowered* them to impose such a cheat upon the *World*. These *Miracles* of theirs therefore were *plain signs* and *tokens* of the *truth* of what they did attest, viz. that *Jesus* was risen from the dead, and that not only as they were so many *divine seals* by which *God* himself did *confirm* their Testimony, whose *goodness* and *veracity* could never have permitted him to set the *seal* of his *miraculous power* to a *lye*: But besides this the *Apostles* *Miracles* were so many plain *demonstrations* that *Jesus* was *risen* and *alive*, since they did them all in *his name*, and by *his power*. For how is it possible, that *Jesus* could

could have *impowered* them to do *Miracles* had he been still among the *dead*, and in a state of *inactivity*? A *dead* man can do nothing *himself*, much less can he *impower others* to do *Miracles*. So that by those *miraculous Works* which the Apostles did by the *power* of *Christ* they did in effect thus bespeak the World; Look here, O incredulous World, if nothing else will persuade you that our Lord is *risen* and *alive*, behold the *vital operations* which he exerts in us his Disciples, tho of our selves we are as impotent as you, yet no sooner do we invoke our great *Master's Name*, and implore *his Aid*, but we are presently *enabled* to perform mighty things beyond the power of any *mortal Agent*; without any other Charm but his *powerful Name*, we raise the *Dead*, bind the *Devils*, restore the *Blind*, recover the *Lame*, and cure all manner of *Diseases*; and is not this as *plain* a token of his being *alive*, as if he were now standing before you in our room, and doing all these things in his *own Person*? If he were *dead* still he could not *act* in us, as you see him do; and therefore if nothing else will convince ye that he is *alive* again, behold these mighty *powers* which he exerts in *us*, and be at length persuaded by these *sensible* tokens of his *activity*, which we produce before your eyes, that he is *risen* from the *dead*. For it is worth observing, that this gift of *Miracles* was never so plentifully *communicated* to the Apostles as after *Christ's Ascension* into Heaven, for before he ascended he commanded them to *tarry* at *Jerusalem* till they had received the *Gift of the Holy Ghost*, or, which is the same thing, the *Gift of Miracles*,

Miracles, *Acts* 1. 4, 5. and this gift, as he himself tells them, *vers.* 8. was to enable them to bear *Testimony to him unto all the World*, for he being now ascended into Heaven they could no longer produce his *person* to convince unbelievers of the truth of his *Resurrection*, and therefore to supply this defect Christ gave them the gift of *Miracles*, that that might be instead of his bodily presence a plain and sensible token of his being restored to life again. And indeed this was as certain a sign of it as if he had continued upon Earth, and openly conversed among men in the view of the World; for the most certain sign of life is action, and by what hath been said it is apparent, that Christ did not more visibly act in his own Person when he was upon Earth, than he did in the persons of his *Apostles* after he ascended into Heaven. These *miraculous Operations* therefore, which they performed by the Power of Jesus, were all of them so many plain and sensible Signs and Tokens of the truth of what they did attest, *viz.* That Jesus was risen from the dead, So that considering all these circumstances of the Apostles Testimony, I dare boldly affirm, that from the beginning of the World to this day there never was any matter of Fact more sufficiently and credibly testified than this of the Resurrection of our Saviour, and by raising him from the dead God hath bore witness to him before all the World, that he really is what he pretended to be, the true Messiah and only Mediator between himself and us.

Which brings me to the second Head I proposed, to shew what an excellent convincing Argument

ment this is of the *truth* of our Saviour's *Doctrine* and *Mediation*, and how effectually it justifies his *pretence* of being the *true* *Messias* and *only* *Mediator*. 'Tis true, all the *Miracles* which our Saviour wrought while he was upon Earth, were plain *demonstrations* of his being *sent* from *God*, and therefore to these, as I shewed before, he frequently *appeals* in his excellent *Disputations* with the unbelieving *Jews*; and when *John Baptist* sent to inquire of him whether he were the *Messias* or no, he returns no other Answer but this, *Go and shew John those things which ye see and hear, that the blind receive their sight, and the lame walk, the Lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the Gospel preached unto them, Mat. 11. 4, 5.* But his own *Resurrection* being the *greatest* *Miracle* that he ever performed, to this both *himself* and his *Apostles* did most commonly *appeal*; insomuch that *S. Paul*, 1 *Cor. 15. 14.* says, *That if Christ be not risen, then is our preaching vain, and our Faith vain*; because *this* being the *Grand* *Miracle* on which *Christ* staked the *credit* of his whole *Doctrine*; if this had *failed*, there had been no reason to give any *Credit* to any thing that he taught. The *Resurrection* of *Christ* therefore is a certain *evidence* of the *truth* of his *Doctrine*; only as it was the *greatest* of his miraculous works, it proved his *Doctrine* no otherwise than his other *Miracles* did; but it was the *highest* *proof* of it, as it was the *greatest* of his *Miracles*. Wherefore to shew what an *excellent* proof of his *Doctrine* his *Resurrection* was, I shall endeavour to shew that *Miracles* in general, and particularly
this

this of Christ's *Resurrection* are the *best evidences* of a *Divine Revelation*, that the nature of the thing will bear, and this I shall do by shewing

First, That this is the most proper and convenient Evidence.

Secondly, That it is the most certain and infallible.

Thirdly, That it is the plainest and most popular.

Fourthly, That it is the shortest and most commendous.

I. First, That this evidence of *Miracles* is the most proper and convenient to prove the truth of any pretence to *Revelation*. For as for the *intrinsic Arguments* drawn from the nature and quality of the *Revelation*, they may prove it indeed to be wise, and good, and holy, but how they should prove it to be immediately revealed from God I cannot apprehend. For as for the *Moral Writings* of the *Heathen Philosophers* they were most of them very good, and wise, and holy; but yet it doth not hence follow that the Authors of them were immediately inspired when they wrote them: notwithstanding their goodness they might be, and doubtless were the dictates of their own natural reason, and so may any other Doctrine how good soever it be; and tho the Authors of such Writings may pretend to be inspired, yet that is no argument that they are. For all that I know, they may pretend to it to give credit to their Doctrine, or they may think themselves inspired when they are not; so that they have no other way to convince me that what they pretend is true, but only by giving me some certain sign and token that

that they are *really* inspired from above, and no *sign* can reasonably convince me of this, but such a one as I have reason to believe *God* alone did *inable* them to give me ; for so long as I have just reason to suspect that the sign which they give me was produced either by their *own power* or by the power of some *other Agent* besides *God*, it is no *sign* at all to me of their being *inspired* by *God*. *Miracles* therefore being the *only signs* we can reasonably believe are produced by the immediate power of *God*, 'tis *they* alone can indicate a man's being immediately *inspired* by *God*. For how can I be assured that what a man saith is immediately *revealed* to him by *God*, unless *God* himself give me some *sign* or *token* that he is so ? And how can I know that *this* or *that* is a *sign* or *token* from *God*, unless it be something so *extraordinary* and *miraculous*, as that all things considered, I may reasonably conclude 'twas *God* alone that produced it ? I confess indeed, a *Miracle* singly is not *sufficient* to demonstrate any *Doctrine* to be of *divine Revelation* ; for unless the *Doctrine* itself be *good*, at least unless it hath *no apparent* evil in it, there is *no Miracle* whatsoever can prove it to be *divine*. For there is no argument in the *World* can perswade a reasonable man to believe *God* against *himself* ; but to believe a *bad Doctrine* to be the *Will of God*, because it is confirmed by *Miracles*, is to believe *God's Power* against his *Goodness* ; and it is not more certain that *God* doth *will* what he *confirms* by *Miracles*, than that he *doth not, cannot Will iniquity* ; nay of the two, I should rather believe a *good Doctrine* to be from *God*, barely because it is *good*, than
that

that a *bad* Doctrine is *so* because it is confirmed by *Miracles*, it being more possible for a *wicked* Impostor to work a *Miracle*, than for a *holy* God to will *sin*. But yet the *goodness* of a Doctrine singly considered, and without the confirmation of *Miracles*, is no *certain* proof that 'tis of *divine* revelation. 'Tis true, those things in any Doctrine which are *morally good* and founded upon *eternal reasons*, may be demonstrated true by *moral arguments* without any additional confirmation by *Miracles*; but if the *Doctrine* contain in it any Proposition that is matter of *pure Revelation*, and cannot be known without it, it is hardly possible to prove such a Doctrine *true* without producing some *miraculous* sign of its *truth* and *divinity*. As for instance, how can a man know that God hath appointed Jesus to be the *Mediator* between himself and us, which is matter of *pure revelation* wholly depending on the free will of God, unless God *himself* give us some *miraculous sign* by which we may know that it is his *Will* and *Appointment*? And therefore we find that there is no *Revelation* or *pretence* of *Revelation* but what lays claim to *this* way of confirmation. Thus the *Mosaick Religion* was confirmed by sundry great and stupendous *Miracles*, and even the *false Religion* of the Heathen pretended to *this* way of confirmation also; for generally they established their superstitious Rites by *Magical Tricks* and *Incantations*, they conjured their Demons into their consecrated Images, and made the *liveless* Stocks to *move* and *speak*, they pretended to effect *extraordinary Cures* by the invocation of their *Idols*; they often raised the
Devils

Devils they adored by their Charms and Incantments, and made them appear in strange *visible shapes* to their *superstitious* Votaries, and by these and such like *miraculous* Pretences they introduced all their *Idolatrous* Ceremonies, which is a plain evidence that they thought *Miracles* to be the most proper and *natural* arguments of the *truth* of any *Revelation*; and since the thing is capable of no better way of *demonstration*, it is an unreasonable thing not to be satisfied with *this*; for he who will not *believe* that a thing which may be *is*, without an *impossible proof* of its existence, is unreasonably resolved, right or wrong, not to believe it. So that *this way* of Christ's proving his *Doctrine* by his *Miracles*, and particularly by his *Resurrection*, being the *best* and *most proper*; if we will not *believe* it upon this evidence, we are *incurable Infidels*, whom no *Reason* in the World can *convince* or *persuade*.

II. This Evidence of *Miracles* is the most *certain* and *infallible Medium* to prove the *Truth* of any Pretence to *Revelation*. For if God gave a Man power to do *Miracles*, in token that what he says, is *true*, he thereby sets his own *Seal* to the truth of it; and if we are *satisfied*, that the *Miracle* was wrought by the *Power* of God, and yet will not *believe* the *Doctrine* it seals, we do in effect give the *lye* to God himself; for a real *Miracle* wrought to confirm a *Doctrine*, gives as great a *certainty* of the *truth* of that *Doctrine*, as we can have of the *truth* of God, which is the *foundation* of all the *certainty* in the World; because if once it be granted that God may work a *Miracle* to attest a *Lye*, we can have no security of his *truth*; but for all that we know, every thing that he saith or doth may

be an *Imposture*; and if so, for all we know, he may have *deceived* our *Faculties* too, and then there is *nothing* can be *certain* to us. The *Miracles* of Christ therefore, and especially this of his *Resurrection*, gives us as great *certainity* of the *truth* of his *Doctrine*, as we can have of any thing. For, that he was *raised* by the *Power* of *God*, is evident, because he was really *dead*, his *Heart* was pierced, and the vital *Bonds* were broken, which render'd him utterly *incapable* to raise *himself*; and supposing that there be some *Agent* in *Nature* besides *God*, that was powerful enough to raise him, yet we are sure the *Devil* would *not* do it, because, as was shewn before, he must thereby do a thing infinitely *contrary* to his own *Temper*, and apparently *destructive* to his *Interest* and *Kingdom*; nor would any holy *Angel* have done it, without a special *Command* and *Commission* from *God*, which is the same thing as if *God* himself had done it immediately. So that 'tis plain, Christ's *Resurrection* must be effected either by the immediate *Will*, or by the immediate *Power* of *God*; and whether it was one way or t'other, 'twas a most *certain* evidence of the *truth* of his *Doctrine*; because it cannot be imagined that the *God of Truth* would either way have raised him from the *Dead*, had he been an *Impostor*, since in so doing, he must have taken the most effectual course to impose a *Cheat* upon Mankind. For whilst he was *alive* he promised to rise again the *third* Day, and gave this as the great *Sign* to the *World* whereby they should know that he came from *God*, upon the hearing of which, all *unprejudiced* Minds (especially considering the *Nature* of his *Doctrine*) had abundant reason

to conclude thus with themselves, If this Man make *good* his word, we can no longer doubt but that he was sent from *God*; for to be sure, he *cannot* rise, unless *God* arise him, and it can never enter into our thoughts, that the *God of Truth* will raise him, on purpose to *delude* and *deceive us*. When therefore he was actually *risen*, they could not, without being guilty of the most unreasonable *obstinacy*, make any farther scruple of his *truth* and *veracity*.

There was, about six hundred years ago, a certain *Jew* called *El David*, who gave out that he was *Christ*, and drew a great many *Profelytes* after him, upon which he was apprehended, and brought before an *Arabian Prince*, who asked him what *Miracle* he could do, to convince him that he was not an *Impostor*? To which he answer'd, Sir, Cut off my Head, and in a little time you shall see me alive again; which he said, to prevent some greater Torments which he feared would be inflicted on him for deluding the People. Whereupon the Prince replied, *A greater sign than this thou canst not give; and therefore if after I have beheaded thee thou recoverest to life again, both I, and all my People; and all the World sure will acknowledge thee to be a Messenger from God*; and presently he commanded him to be beheaded, and there was an end of the Cheat: And so there would doubtless have been of the *Christian Religion*, if *Jesus* had not been raised from the Dead; for he said, just as this *El David* did, Kill me, if you please, and when you have done so, you shall see I will live again, and upon this I stake all the credit of my Doctrine. And therefore since it came to pass according to his word, We have all the reason in the world to resolve with

that *Arabian Prince* to believe and acknowledge him to be sent from God. For, if there be a God that loves *Sincerity* and *Truth*, as we are sure there is, we are equally sure he will not conspire with an *Impostor* to cheat and delude the World; and yet this he must have done, had Jesus been a *Deceiver*, when he fulfilled this miraculous Sign of his *Resurrection*, upon which he suspended all the credit of his *Doctrine*. So that now we have the same certainty of the truth of our Faith, as we have of the truth of our Knowledge; for the truth of our Knowledge supposes that there is a God whose Goodness will not suffer us to be deceived in those things which we clearly apprehend; and the truth of our Faith supposes that there is a God whose Goodness will not suffer him to deceive us in such things as he hath given us sufficient reason to believe: for he who gives me a sufficient Reason to induce me to believe a false Proposition, is guilty of seducing me into a false Belief; and therefore, since God in raising Christ from the Dead, hath given us a sufficient Argument to induce us to believe that he sent him, it necessarily follows, either that he did send him, or that he is guilty of deceiving and abusing us.

III. This Evidence of *Miracles* is the plainest and most popular to confirm a *Revelation*. If the Principles of revealed Religion were to be proved by *Natural Reason* and *Philosophy*, the Arguments of it would be too thin and subtil for vulgar Capacities, and Men would never be fit to be Catechized into their Religion, till they had been train'd up in the *Schools*, and there instructed in the intrigues of *Logick* and *Discourse*; for the generality of Men are capable of no other Notices of

of Things but what are immediately impressed upon them by the Objects of *Sense*; nor have they *Skill* enough so exactly to compare simple *Terms*, as to connect them into true *Propositions*, and from these to deduce their true and natural *Consequences*. These are things that require far more *Leisure* and *Skill* than Mens Education and Affairs will ordinarily afford them; so that had there not been some plainer and easier way found out to prove the truth of *Christianity* than this, it had been a Religion fit only for the Schools of *Philosophers*; and the *Vulgar*, who are not capable of close and strict Discourse, and have neither *Time* nor *Skill* enough to trace the footsteps of Truth through all the intricacies of Reasoning and Discourse, must have been damned to eternal *Infidelity*. And this, without doubt, was one main reason why the *Moral Philosophy* of the Heathen had so little influence upon the People; because the Arguments by which its Principles were proved and demonstrated were too fine and subtil for vulgar Apprehensions, inso-much that there were but few in comparison that could comprehend the strength and force of them; and in all probability, as little effect would *Christianity* have found in the World, had it not been proved and demonstrated by such evidence as is adapted to all Capacities. As for instance, the *Immortality* of the Soul is one great Principle of the *Christian Religion*: But now, had we no other way of proving this Principle than by *Philosophical Arguments*, how impossible would it have been to convince the *Vulgar* of the truth of it? For, first we must have proved that the Soul is *Immaterial*, by shewing that its Operations, such as *Free-will* and

Reflection, are incompetent with *Matter*; from hence we must have inferr'd that it is *immortal*, by shewing that what is *immaterial* hath no quantitative *extension*, and consequently is incapable of *Division* and *Corruption*. Now, I beseech you, what *Jargon*, what *unintelligible* Gibberish would this appear to *vulgar* Understandings? What an *insignificant* noise would such *fine* Speculations make in the ears of an honest *Plow-man*? But now the miraculous *Resurrection* of our Saviour is so plain and *intelligible* a Proof of it, that every Man may apprehend the force of it, that hath the free use of his own Faculties; for it is but arguing thus, and the thing is clearly prov'd; *Christ* told the World, whilst he was alive, that the *Soul* is *immortal*, and that there are *everlasting* Habitations of *weal* or *woe* prepared for her in another World; and in token that what he said was *true*, he promised that the third day after his *death* he would *rise* again, which he could *never* have verified, had not *God* given him *power* to do it, and to be sure *God* would *never* have given him this *power*, had not his saying been true: wherefore, since *God* did *impower* him to rise again, it is plain, that he thereby *approved* the *truth* of his Saying, & *justified* his *Doctrine* to the World. This is such a *plain* and *intelligible* way of arguing, that the *shallowest* Minds may easily apprehend the force of it; wherefore, since *God* designed *Christianity* to be a Religion as well for the *Vulgar*, as for the more *refined* and *elevated* Understandings, it was highly reasonable that the way of proving its Principles should be *plain* and *intelligible* to all *Capacities* of Men.

IV. And lastly, This Evidence of *Miracles* is the

the most *short* and *compendious* way of proving the *truth* of *Revelation*. One Reason why the *Moral* Philosophy of the Heathen had so *little* influence on the *Vulgar*, was, because their way of proving the Principles of it were so *long* and *tedious*; for they were fain to prove them by parcels; and when they had convinced their Auditors of the truth of one Proposition, they proceeded to another; and so they were fain to prove them all *singly* and *apart* by *distinct* and *different* Arguments; which was so *tedious* a way, that the *Vulgar* had not *leisure* enough to attend to so great a *variety* of Reasonings, not yet *capacity* enough to retain them; but he that works a real *Miracle*, in token that such a Doctrine is true, proves it all at *once*, and needs not trouble himself to demonstrate *one* Proposition after *another*; for by giving a *miraculous* Sign of the Truth of such a Doctrine, God doth openly approve *every* Proposition contained in it; because it cannot be supposed that the God of *Truth* would approve any Doctrine in the *gross*, if any *Part* or *Proposition* of it had been *false*, since in so doing he must necessarily have *abused* our Understandings, and wittingly *betrayed* us into a *false* belief; which to affirm of *God*, is equally *absurd* and *blasphemous*. When therefore *God* raised our Saviour from the Dead, he did by that one Act openly avow the *Truth* of his *whole* *Doctrine*, and proclaim to all the World, that *every* *Article* in it is as *true* as *Truth* it self. So that now we need not trouble our selves to hunt out for *several* Arguments to prove the *several* Articles of our Faith; for this *one* Argument serves instead of all, That *God*, by *sundry* *Miracles*, and parti-

cularly by *raising* Jesus from the Dead, hath given *Testimony*, that the *Doctrine* which he taught is a *true revelation* of his *Mind* and *Will* to the World. And thus you see what a *clear* and *excellent* evidence Christ's *Miracles*, and especially his *Resurrection*, is of the *Truth* of his *Doctrine*: No wonder therefore that the Apostle doth so much prefer it above all *other* Evidence, as we find he doth, 1 Cor. 2. 4. *For, saith he, my speech and my teaching was not with the enticing words of man's wisdom, but in demonstration of spirit and of power; that is, I did not go about to convince ye with Rhetorical Harangues, or fine Philosophical Reasonings, but I clearly demonstrated the truth of what I preached by the Miracles which, through the Power of the Divine Spirit, I wrought amongst you. So that whether we consider the Certainty of Christ's Miracles, but especially of his Resurrection, or the powerful evidence which they give to his Doctrine, I doubt not but upon an impartial View of the whole, it will appear, that we have all the reason in the world firmly to assent to the truth of Christianity, and consequently to this Article which comprehends it all, that Jesus Christ is the Mediator between God and Man.*

F I N I S.

NOTES.

Page 35. Line 18.

(a) **F**OR thus *Tertullian*, *Hunc* (i. e. ὁ λόγον) *Zeno* determinat factitorem qui cuncta in dispositione formaverit eundemque & Fatum vocari, & Deum, & animum *Jovis*, *Apologet.* 36. *Pam.* i. e. This word, *Zeno* declares to be the Maker of the World, who formed all things in a due Temper, and is called Fate, and God, and the Soul of *Jupiter*. And the Ancient *Orpheus* calls him the λόγον θεῖον, and the ἀνακτα ἀθάνατον, i. e. the Divine Word, and Immortal King, *Clem. Strom.* 1. 5. p. 607. So also *Numenius the Pythagorean*, as he is quoted by *St. Cyril*, *contr. Jul.* lib. 8. calls the Father the First, and the Word the Second God. So also *Plotinus*, *Enn.* 5. 1. 5. c. 3. καὶ θεὸς αὐτῆς ἡ φύσις, (speaking of this Divine νῆς or λόγος) καὶ θεὸς δεύτερος, i. e. and this Nature is God, a Second God: And as for the Jews, it is evident from the Septuagint, and *Philo*, and the *Chaldee Paraphrase*, that by the Word they meant a Divine Person; for *Ezek.* 1. 24. the Septuagint hath changed *Shaddai*, the undoubted Name of the Omnipotent God, into λόγος the Word; which to be sure they would not have done, had they not thought this Word a Divine Person: And then as for *Philo the Jew*, who lived in the Age when this Gospel was written, he expressly calls this Word δεύτερον θεόν, next to the Πατέρα ὡς πᾶντων, i. e. a Second God next to the Father of all things, *Quæst.* & *Solut.* And elsewhere he tells us, Ὁ λόγος τῷ θεῷ ὑπεράνω πάντος ὅτι τῷ κόσμῳ καὶ πρὸς βύπαινον ὡς ὅσα γέγονε. The Word is superiour to the whole World, and more ancient and general than any thing that is made, *Leg. Allegor.* lib. 2. And again, speaking of the World's being the Temple of God, Ἐν ᾧ, saith he

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he, καὶ Ἀρχιερεὺς ὁ περιόροντο αὐτὸν θεῖον λόγον, *i. e.* in which Temple the high-Priest is the first-born divine Word of God, *de Somn.* And in his Book *de Profug.* he thus discourses of this Word, Ὁ δὲ ὑπεράνω τέτων λόγον θεῖον, εἰς ὁρατὴν ἐκ ἡλθεν ἰδέαν, ἅτε μηδενὶ ἧς κατ' αἰδήσιν ἐμπερὴς ὢν ἀλλ' αὐτὸς εἰκὼν ὑπάρχων θεῶ, ἧς νοητῆς ἀπαξ ἀπάντων ὁ περιεβύτατο, ὁ ἐξυτάτω μηδενὸς ὄντο μενοεις διαστήματα, τὸ μόνον ὃ ἔστιν ἀφιδρώς ἀφιδρυμῆτο. *i. e.* This Divine Word is superiour to all things, it hath no visible species by which it may be likened to any sensible thing, but is it self the Image of God, the most ancient of all Intelligibles, and next to the most High, between-whom and Him there is no *Medium*. A great many other Instances I could give out of this ancient Writer, but there are sufficient to prove what I intend, *viz.* That by the Word, he meant a Divine Person. And then for the *Chaldee* Paraphrase, which is one of the most ancient Monuments we have of Jewish Learning, there is nothing more frequent in it than to signify by this Phrase *the Word*, a Divine Person; for instead of *Jehovah* or *God*, in the Hebrew Text they commonly insert, *the Word of Jehovah*, to which word they attribute personal Actions, by which it is evident that they looked upon it as a Divine Person; thus, for instance, they attribute Speech to him, *Gen.* 3. 22. where instead of *God said*, they render it, *the word of God said*; *Exod.* 20. 1. instead of *the Lord said*, they render it, *the word of the Lord said*. Again, they attribute Hearing to him, *Deut.* 33. 7. where, instead of *the Lord heard*, they insert, *the word of the Lord heard*. And *Gen.* 3. 22. instead of *the Lord said*, behold *the Man is become as one of us*, the *Jerusalem Targum* runs thus, *the word of the Lord said*, Behold Adam whom I created is the only begotten in the world, even as I am the only begotten in the highest Heavens. And *Exod.* 19. 3. instead of *Moses went up unto God*, in the Edit. Compluten. it is, *Moses went up into the presence of the word of God*. So also in *Exod.* 17. 7. instead of *I will establish my Covenant between me and thee*, it is, *I will establish my covenant between my word and thee*. Again, *Gen.* 19. 24. the Paraphrase is, *And the word of Jehovah sent benign showers upon*

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upon Sodom and Gomorrha, to try them if they would yet repent of their evil works; which when they saw, they concluded, doubtless our evil works are not yet revealed before the Lord, wherefore there was sent down among them a shower of fire and brimstone from the Word of Jehovah in heaven. So also on Gen. 28. 20, 21. Onkelos thus paraphraseth, If the word of the Lord will be my helper, and lead me in the way which I go, the word of the Lord shall be my God. And on Gen. 5. 24. the Jerusalem Targum expressly asserts, that Enoch was drawn up to Heaven by the Word of the Lord. And also on Gen. 22. 14. the same Paraphrase affirms thus, that Abraham worshipped and called upon the name of the word of Jehovah, and said, thou art Jehovah, &c. And on Deut. 18. 19. thus both Onkelos and Jonathan paraphrase, He that refuses to hearken to my words, my Word shall take vengeance upon him. And, to name no more, on those words of the Hebrew Text, *Hes. 14. 5. I will be as the dew of Israel*, Jonathan thus descants, *I, by my word, will receive their Prayers, and have mercy on them.* A great many other Instances I could give, but these I think are sufficient, to expose the great Immodesty of *Crellius*, who, in a set Discourse, will needs persuade the World, that by the Word, in the *Chaldee* Paraphrase, is no where meant a Person, but merely the Speech or Vocal Word of God: For how is it imaginable that by this Word they should mean no more than that, when they so commonly attribute to it personal Actions, such as Speaking, Hearing, Seeing and Deuring, Drawing up Men to Heaven, Raining down Fire and Brimstone from Heaven, and taking vengeance upon Men? With what tolerable Propriety can these things be attributed to a vocal Word? How can a Covenant be made between Man and the outward Speech or Declaration of God? What Nonsense would it be to worship and invoke the Name of God's Vocal Word, and to say of it, thou art *Jehovah*? With what tolerable sense can God's Declaration be called God, or God's only begotten in Heaven? Lastly, How can God be said to receive our Prayers, and to have mercy upon us by any such outward Declaration? Since therefore it is evident, that by this Word they meant a Person, and
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since to this Person they ascribe not only the Name, but the Worship of God, it is plain, they believed him to be a Divine Person; and that which is the sense of this ancient Paraphrase in this Matter, was without doubt the sense of the Jews in the Age wherein it was written. And accordingly *Chalcidius ad Timæum*, in that Book where he professes to explain the Doctrines of the Holy Sect, *i. e.* the Jews, delivers this as their sense of this Divine Word, *Et ratio Dei Deus est humanis rebus consulens quæ causa est hominibus bene beatèque vivendi, si non concessum sibi munus à summo Deo negligent, i. e.* This *Logos*, or Word of God, is God taking care of Human Affairs, and is the Cause or Principle by which Men may live well and happily, if they do not neglect this Gift which the Supreme God hath granted to them. And to the same purpose *Celsus*, speaking the sense of the Jews, expressly tells us, *Εἶναι ὁ λόγος Θεὸν ὑμῶν ὃς Θεὸς καὶ ὑμῖν ἐπαυεῖται. i. e.* We agree with you, that the Word is the Son of God.

Page 35. Line 20.

(b) Nay, and that by this Word, the Jews mean, not only a Real and Divine Person, but even that very *Messias* himself of whom *St. John* here speaks, is evident, considering that they not only give him the very same Characters that the New Testament gives to our Saviour, such as the *Χαρακτήρ Θεῶν*, the Character of God, *Phil. Agricul. lib. 2.* and *Εἰκόνα Θεῶν*, the Image of God, *Leg. All. lib. 2.* suitable to *Heb. 1. 3.* such as the Manna, the *ἄρτος* and *τροφὴν ὡς ἐδωκε ὁ Θεὸς τῇ ψυχῇ*, the Bread and Food which God hath given to the Soul, agreeable to *John 6. 33, 35.* such as the *Πατρὸς ὃ οἶκε ἐν ᾧ διατῆται*, the House of the Father in which he dwells, *ib. de Migrat. Abraham*, suitable to *John 14. 10.* but besides this, I say, they also attribute to him the very same Offices which the New Testament attributes to our Saviour; for thus as the Scripture attributes unto Christ a Kingly Office under God the Father, so they make this *θεῖος λόγος*, or Divine Word, the *ὁ πριγκίπιστος καὶ κυβερνήτης τῆ πατρὸς, i. e.* the Governour

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Governour of all things, and the Ὑπαρχὸς τῆ μεγάλης βασιλείας, the Viceroy of the Great King, *Ib. de Som. & de Agricul. l. 2.* where he also tells us, That God, who is King and Pastor of the World, hath appointed the Word his first-begotten Son, καὶ ὁπμιέλαιαν τὴν ἐκτὸς ἀγέλης οἷα π. μεγάλης βασιλείας Ὑπαρχὸς διαδέξεσθαι, to undertake the Care of his Sacred Flock, as his own Viceroy and Substitute; and so also as the Scripture attributes to Christ the Office of an Intercessor between God and Man; so also the same Author tells us, which is highly worthy our Observation, Τῷ δὲ Ἀρχαγγέλῳ καὶ πρεσβυτάτῳ λόγῳ, δωρεὰν ἔχαιρετον ἔδωκεν ὁ πᾶς ὅλας χηρύσας πατρὸς ἵνα μεδέσθῃ τὰς τὸ χηρύματον διακρίναι τὰ πεποιηκότῃ· ὁ δὲ αὐτὸς ἐκείνης μὴ ὅτι τῷ θήτε κεραίνοντῃ αἰὲν πρὸς ἀφάρτον, πρεσβυτῇ δὲ τῷ ἡγεμόντῃ πρὸς τὸ ὑπόκοον ἀγάλλεσθαι ὅτι τῇ δωρεᾷ, καὶ σεμνυρόμηντῃ αὐτῷ ἐκδηγῇ φάσκον, καὶ εἰς ἡμέραν ἀνά μῆσον κρεῖν καὶ ὑμῶν, ἔτε ἀχύνητῃ ὡς ὁ Θεὸς ὢν, ἔτε χηρύτῃ ὡς ὑμῶν, ἀλλὰ μέσθῃ τῇ ἀκρων ἀμφοτέρῃς ὁμιερόντων· ὡς δὲ μὴ πρὸς φουδί-σωντι, πρὸς πίσιν τῷ μὴ συμπαί ἀφανίσαι πτε καὶ ὑποσῶναι τὸ χηρύτῃ, ἀκοσμίαν ἀντὶ κόσμῳ ἐλόμηνον, παρὰ δὲ πρὸς φωτῇ, πρὸς ἐυελπίσιν τῷ κηποτε, καὶ ἵλεων Θεὸν πρὸς εἶναι τὸ ἴδιον ἔργον, ἐγὼ ἐπικηρυκῶσμαι τὰ ἐρλωαία χηρύσει ὡς δὲ τῷ καθαρεῖν πολέμοις ἐγνωκότῃ εἰρλωορύλακτῃ αἰὲν Θεῷ. *i. e.* But this excellent Gift the Father of all things hath bestowed upon the Prince of Angels, the most ancient Word, that standing in the middle, he might judge between the Creature and Creator; and he always supplicates the Immortal God for Mortals, and is the Ambassador from the Supreme King to his Subjects, and in this Gift he rejoices, as highly valuing himself upon it, saying, I stood in the middle between you and the Lord, as being neither unbegotten as God, nor yet begotten as you, but am a Middle between the Extremes, and a Pledge for both; for the Creature with the Creator, that he shall not wholly apostatize from him, so as to prefer Disorder before Order and Beauty; for the Creator with the Creature, to give him an assured hope, That the most merciful God will never abandon his own Workmanship; for I declare peace to the Creature from him who makes Wars to cease, even God, who is the King of Peace. In which

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words the same Mediatorial Office, which the New Testament attributes to our Saviour, is expressly attributed to this Divine *Logos*. And in the above-cited Book *de Agricultura*. he expressly teaches, that this *Logos*, or Divine Word; was that Angel whom God had promised to send before the Camp of *Israel*; of which Angel, *Moses Gerund.* as he is quoted by *Masius* upon *Jeshua*, chap. 5. thus speaks *Iste angelus, si rem ipsam dicam, est Angelus Redemptor, de quo scriptum est, Quoniam nomen meum in isto est, ille inquam Angelus qui ad Jacob dicebat, Ego Deus Bethel; ille de quo dictum est, Et vocabat Moysen Deus de rubo. Vocatur autem Angelus quia mundum gubernat, scriptum est enim, Eduxit nos Jehovah (id est Dominus Deus) ex Aegypto: Et alibi, Misit Angelum suum Et eduxit nos ex Aegypto. Præterea scriptum est, Et Angelus faciei ejus salvos fecit ipsos: De quo dictum est, Facies mea præibit Et efficiam ut quiescat; denique ille Angelus est de quo vates, Et subito veniet ad templum suum Dominus quem vos quaritis Et Angelus fœderis quem cupitis: That Angel, to speak the Truth, is the Angel Redeemer of whom it is written, *Because my Name is in him*; this, I say, is that Angel who said unto *Jacob*, *I am the God of Bethel*; he is also that Angel of whom it is said, *And God called to Moses out of the Bush*, for he is called the Angel, because he governs the World, wherefore it is written *Jehovah*, i. e. the Lord God brought us out of Egypt; and elsewhere, *he sent his Angel, and brought us out of Egypt*; besides, it is written, *and the Angel of his face saved them*. Of this Angel it is also said, *My presence shall go before the Camp of Israel, and shall cause it to rest*. Lastly, This is the Angel of whom the Prophet speaks, *The Lord whom ye seek shall suddenly come to his Temple, the Angel of the Covenant whom ye desire*. By which last passage it is evident, that by this Angel he meant the *Messias*, to whom all the Ancient Jews referr that Prophecie; so that the Divine Word, according to *Philo*, is the Angel that went before the Camp of *Israel*, and that Angel, according to *Moses Gerundensis*, is no other than the *Messias*: And that *Philo* himself by this Word, understood the *Messias*, is evident by his applying those Words, *Ezek. 6. 12.* (which*

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the ancient Jews unanimously understood of the *Messias*) to him, in *lib. quod Deter. potiorib. insid. soleat.* But to put all out of doubt, the *Targums* use the *Word of the Lord* and the *Messias* promiscuously; for so on those Words, *Gen. 49. 18. I have waited for thy salvation, O Lord,* the *Chaldee Paraphrase* thus descants, Our Father *Jacob* said, I expect not the Salvation of *Gideon* the Son of *Joas*, which is a temporal Salvation, nor the Salvation of *Samson* the Son of *Manoah*, which is a transitory Salvation, but I expect the Redemption of the *Messias* the Son of *David*, who shall come and gather together the Sons of *Israel*, his Redemption my Soul expects; with which the *Jerusalem Targum* concurs almost word for word, only with this difference, that instead of those words, *But I expect the Redemption of Messias the Son of David*, it hath these words, *But I expect the Redemption which thou hast promised to give us by thy Word, that he should come to the people Israel*, which is a plain evidence that by the *Messias* and this *Word* they meant the same thing; so also on those words, *Even I am he, and there is no God besides me; I kill, and I make alive; I wound, and I heal.* *Matthan's Targum* runs thus, *When the Word of the Lord shall be manifested to Redeem his People*, he (*i. e.* the *Word of the Lord*) shall say to all the People, See now, because I am he who was, and is to come, and there is no other God besides me; I kill in my revenge, and reviving, do revive the People of the House of *Israel*; I will heal them in the last days: by which *last days* is evidently meant the days of the *Messias*, who therefore must be the same with this *Word of the Lord* here spoken of.

Page 35. Line ult.

c For as they affirm of their Word, that he is ἀρχόντος καὶ αἰῶνος ἀόνητος, *i. e.* always without time, and alone eternal, vid. *Porphyrus* quoted by *St. Cyril, C. Ful. lib. 1. p. 32.* that he is ἀρεσβύτατος θεολόγος, the most ancient Word of God, *Phil. de Somn.* and ἀρεσβύτατος ὅτι ὅτα γέγονε, the most ancient of all things that are, *16. leg. Allegor. lib. 2.* So *St. John* affirms of his Word, that he

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he was *in the beginning*, that is, according to the plainest and most obvious sense at least, that he actually existed in the very beginning of the World, and that consequently he was before all Time, and the most ancient of all Things. Again, as they affirm of their Word, that it is not separated from the first Good or Father, ἀλλ' ἔξ ἀνάγκης ζῶεισιν αὐτῷ, ὡς τῇ ἐπερώτηι μόνον κεχωρίσθαι, *i. e.* but of necessity is together with him, being separated from him only in Personality, *Plot. En. 5. l. 1. c. 6.* So St. *John* affirms of his Word, That it *was with God from the beginning*, v. 2. that is, in an inseparable Union and Conjunction, for otherwise all other things were as much with God as he. Again, as they affirm of their Word, That he is αἴτιον καὶ δημιουργός, the Cause or Artificer of the World, for so all the *Platonick* Schools frequently stile him; and so *Plato* himself, ὃν (*i. e.* κόσμον) ἔταξ λόγῳ ὁ πάντων θεόπαίτης, *i. e.* which World the Word, which of all things is the most Divine, framed and set in order, *Epinom.* and *Philo* call him, ὄργανον θεῶ δι' ἃ ὁ κόσμος κατασκευάσθη, the Instrument by whom God made the World, *Phil. lib. Chereb.* So St. *John* affirms of his Word, That *all things were made by him, and without him was not any thing made that was made*, v. 3. Again, as they affirm of their Word, that he is τὸ ὄν, *i. e.* if I may coin a Word, the *Be-er*, and that this *Be-er*, ἔνεκρόν, ἐδὲ ἐζωή, ἐδὲ ἐνέιν, νῆς ἢ καὶ ζωή, καὶ ὄν ταυτὸν, *i. e.* is not a dead *Be-er*, that is, neither Life nor Mind, but that Mind and Life and *Be-er* are the same thing, *Plotin. Enn. 5. l. 1. c. 2.* So St. *John* affirms of his Word, That *in him was life*, v. 4. As they affirm, that the Life or Being of their Word was Knowledge or Understanding, ἐδὲ ᾧ νῆς ἐστὶ διάνους, ἐδὲ ἑπερὶ αὐτὸς ἢ ἡ νόσις ἄλλο, *i. e.* neither is this Mind or Word *in Potentia*; neither is it self one thing, and its Knowledge another, but its Knowledge is it self, or its own Being, *ibid. lib. 3. c. 5.* So St. *John* affirms of his Word, That *his life was the light of men*, *i. e.* that it consisted of Knowledge, which is the Light of human Minds, v. 4. As they affirm, that the φῶς τὸ νοητὸν, *i. e.* intelligible Light proceeded ἐκ λόγου, from the Word, *Phil. de Opif. mund.* and that πᾶν φῶς ὄζειν ἔξ αὐτῆς, *i. e.* that

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that all light is from this word or wisdom, *Aristob. apud Euseb. præpar. p. 324.* So St. *John* tells us of his Word, that he was the true light which lighteth every Man that cometh into the World, *ver. 9.* In short, as they stile their Word ὁ υἱ Θεοῦ, *i. e.* the Son of God, *Plot. Enn. 5. l. 8. c. 5.* And again, παῖδα Θεοῦ νέον κόρον καλὸν καὶ παρ' αὐτοῦ γινόμενον κόρον, *i. e.* the Son or Child of God, the full beautiful mind, even the mind that is full of God, as also *πρῶτον υἱὸν ὃ ὅλων ἀνέτειλε πατὴρ, i. e.* the most ancient Son of the Father of the Universe, *Phil. lib. cui Tit. Deterius perfectiori semper infestum esse.* And also *Πρωτότοκον υἱὸν Θεοῦ, i. e.* the first-born Son of God, *Ibid. lib. 1. de Agricult.* So St. *John* stiles his Word the only begotten Son of the Father, *ver. 14, 18.* Thus from first to last, St. *John* discourses of his Word, and in the same Phrase and Language gives the same account of him as the Jewish and Gentile Divines did of theirs, so that he must be supposed either to mean the same thing by him, *viz.* a Divine eternal Person, or to design to make the World believe he meant so, for he who speaks or writes must either equivocate and dissemble his meaning, or mean according to the vulgar acceptation of the Words or Phrases he speaks or writes; so that supposing St. *John* doth here sincerely express his own meaning; no man that understands the common use and acceptation of his phrases can reasonably understand them any otherwise than of a divine Person, and whether this were not his meaning, at least in all appearance, I appeal to a very indifferent Judge, *viz.* *Amelius*, a Pagan Philosopher, who very well understood the Language and Doctrine of the Gentile Schools concerning the divine *Logos* or Word so often mentioned in their writings, and who casting his eyes upon this discourse of St. *John*, doth with all confidence pronounce this to be the sense of them, *ἔτιθ' ἀρα ἦν ὁ λόγος καθ' ὃν αἰεὶ ὄντα. τὰ γινόμενα ἐγένετο, ὡς ἂν καὶ ὁ Ἡράκλειτος ἀξιώσει, καὶ νῦν Δι' ὃν ὁ βάρεσας ἀξιοῖ ἐν τῇ τ' ἀρχῇ πάντα τε καὶ ἀξία καθεστηκότα, πρὸς τὸ Θεὸν εἶναι, καὶ Θεὸν εἶναι δι' ἑ πανθ' ἀπλῶς γεγενηδὲς ἐν ᾧ τὸ γινόμενον ζῶν καὶ ὃν περικέσται, i. e.* this was that Word who, according to *Heracilius* existed from Eternity, and made all things, and whom, by

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Jupiter, the *Barbarian* places in the order and dignity of a Principal, declaring him to have been with God, and to be God, and that all things were made by him, and that in him all things that were had life and being. *Vid. Euseb. Prap. Evan. 540.*

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(d) For thus *Porphyry*, as *St. Cyril* quotes him, Ἀχει τειῶν ὑποστάσεων ἢ θεῶν προεληθῆ: εἰς αὐτὸν ὃ ἢ μὲν ἀνωτατοῦ Θεοῦ, τὸ ἀγαθὸν μετ' αὐτὸν ὃ καὶ δάπερον ἢ δημιουργόν, τριτὸν ὃ καὶ τὸ κόσμον ψυχῶν, ἄχει ἡδὲ ψυχῆς ἢ θεότητες προεληθῆν *i. e.* the divine Essence extends it self to three Persons, whereof the highest God is the Good; after him the second is the Maker of the World; and the third is the Soul of the World; for to this Soul the Divine Essence extends it self: And of these three Divine Persons *Plotinus* hath treated at large, whom he expressly calls, Τρεῖς Ἀρχαὶς ὑποστάσεις, three persons that are principles, *viz.* the Good or the One, the Mind and the Soul, assuring us that these Doctrines concerning this divine Trinity, Μὴ χανέες μὴ ὅτι νῦν, ἀλλὰ πάλαι μὲν εἰρησῶν μὴ ἀναπεπταμένως, τοῦ ὅτι νῦν λόγους ἐξηγητὰς ἐκείνων χρονέειν μαρτυρίας πτωσαμφοῖς τὰς δόξας ταύτας παλαιὰς εἶναι τοῖς αὐτοῖς τοῖς Πλάτωνος γεγραμμάσιν ἠπείετο μὲν ἔν καὶ Παραμυρίδῃ: σφίτερον ἢ τοιαύτης δοξῆς. *i. e.* that they were not new, or of yesterday, but were anciently, though obscurely taught; and that what is now discoursed concerning them is only a farther explication of them, but we have faithful Witnesses that these Doctrines were taught of old, and particularly in the Writings of *Plato* himself, before whom also *Parmenides* deliver'd them. And indeed *Plato* very frequently mentions these three divine Persons; particularly, *Phileb. p. 30.* Σοφία μὲν καὶ νῦν ἀνὰ ψυχῆς ἐκ ἀνποτε χρόνῳ. ἔκέν ἐν μὲν τῇ τῷ Διδεῖ ἐρεῖς φύσις βασιλικῶν μὲν ψυχῶν, βασιλικὸν ὅτι νῦν ἐγγίγνεσθαι, *i. e.* but Wisdom and Mind can never be or act without Soul, where in the Nature of God there is a Kingly Soul and Kingly Mind. And indeed so ancient is this Doctrine of three divine Persons subsisting in the God-head, that *Proclus* calls it, ἡ τῶν τειῶν Θεῶν παράδοσις, the tradition

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tradition of the three God's in *Timæ. Plat. p. 93.* for so they sometimes call these three Persons three Gods, tho' as themselves elsewhere explain it, they are only three subsistences in the same indivisible Essence. And the same *Proclus* calls this Doctrine of the Trinity Θεοπαρεξέλιξις θεολογία, which saith he, φησὶ συμπεπληρωμένη τὸ κόσμον ἐκ τῆς ὅς τῆς τριῶν, i. e. the divinely inspired or delivered Theology, which teaches that this World was compleated by these three. By these and sundry other testimonies that might be produced, it is evident that the ancient Divines of the Gentiles acknowledged a Trinity of Persons in the Godhead, the last of which they called ψυχή or Soul, for so the *Chaldee Oracle* quoted by the above-named *Proclus*,

Μετὰ τῆς πατρὸς διανοίας
Ψυχὴ ἐγὼ ναίω,

i. e. after the Paternal Mind, which in our Language is God the Son, I *Psyche* or Soul dwell: and this *Psyche*, or as our Scriptures phrase it Holy Ghost, they stile ψυχὴ θεοπάτω, the most divine *Psyche*, ἣν ὁ καὶ Θεὸν εἶναι δικαιῶς ἔδαιμονα εἶποι, i. e. whom we may truly say is God and not a Demon. *Plotin. Enn. 3 l. 5. c. 2.* and the same Author tells us of this *Psyche* that it is λόγος ἰσὺς καὶ ἡ ἐνέργεια αὐτοῦ, i. e. that it is the Word of the Mind or Son as proceeding from him, and the energy or active power by which he operates, all which exactly accords with the Catholick Doctrine concerning the Holy Ghost.

Page 51. Line 3.

(e) For so the above-cited *Philo*, Ἡνίκα ὁ Θεὸς δευροφύκωντος ἀπὸ τοῦ ἡνὶ ἀνωτάτω διατίκτων ἀρχῆς τε καὶ ἀγαθότητος εἰς ἃν ὁ μέστος τριῶν φαντασμάτων ἐνεργάζετο τῇ ὁρατικῇ ψυχῇ ὣν ἐκάστη μεμέρηται μὲν ἑδαιμῶς. ἀφείχαροι γὰρ αἱ δυνάμεις αὐτῶ, μεμέρηκεν ὁ τὰ ὅλα, i. e. when God accompanied with his two highest powers, viz. Empire and Goodness, the middle being one, he impressed three Phantasms on the sensitive or vivive Soul, viz.

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of *Abraham*, each of which exceed all measure, for these his Powers are all immense, but themselves measure all things, *De Sacrific. Abel & Cain*. Now, that by these Powers he means the second and third Person in the Tri-une Godhead is apparent, because he afterwards calls God and these his Powers, *τρία μέτρα*. the three measures, and tells us, *τὸν Θεὸν ἀνωτάτω ἔχοντα ὡς ὑπερῷον πρὸς τὰς δυνάμεις αὐτοῦ καὶ χρεὶς αὐτῷ ὡς ὡφειλόμενον, καὶ ἐν ταύταις ἐμφανίζοντα*, i. e. that the supreme God is superiour to these Powers of his, and is to be seen without them, and appears in them, which plainly shews, that by these two Powers he means some things that are really distinct from that God whose Powers they were, and therefore since before he had told us that they were both immense, what else can he mean by them but those two divine Persons the Son and the Spirit of God? To the same purpose he discourses, *lib. de Cherub.* where, after he had given some uncertain guesses at the mystical sense of those Cherubs that guarded Paradise. he thus concludes, *ἤκουσα δὲ πρὸς τὴν ἀποδοτέραν λόγον τοῦ Θεοῦ ψυχῆς ἐμῆς, εἰσθιάας τὰ πολλὰ θεοληπτικῶς, καὶ πάλιν ὡς ἐκ τοῦ εἶδός μου διέειπεν ὅτι ἐὰν δυνάμει ἐπονημονόυσας ἐρῶ, i. e.* but I remember I have heard something more learned from my own Soul, which being often seiz'd with a divine Enthusiasm prophesies of things which it understands not, which so far as I can remember I will here deliver. By which solemn Preface he gives us notice that some very great Mystery is to follow, and then he goes on *ἔλεγε ὁ μοι, καὶ ὅτι ἓν ὄντως ὄντα Θεὸν δύο τὰς ἀνωτάτω ἔχοντα καὶ πρὸς τὰς δυνάμεις ἀγαθότητα καὶ ἐξουσία καὶ ἀγαθότητι μὴ πρὸς πᾶν γινώσκοντα ἐξουσία ὅτι, τὸ ἐξουσιάζοντα ἀρχεῖν, i. e.* My Soul said to me, with that only true God there are two supreme and first Powers, viz. Goodness and Power, and that by the first all things were made, and by the second all things that were made are governed. Since therefore, as I have shewn before, he frequently asserts that all things were made by the Son of God, it is evident that by Goodness here he means the same Son; and if so, what else can he mean by Power but *Esycke*, or the Holy Ghost. And these three divine Persons he elsewhere styles *τὸ ὄν, διαπικρόν, καὶ ἴλεω δυνάμιν, i. e.* the Being, the Ruling,

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Ruling, and the Benefick Power, l. 2. *de Agric. Noa*. Thus far this learned Jew, whose Writings, being originally in the Greek Language, have been delivered down to us without any considerable alterations, but it is not to be expected that those Writings of the ancient Jews, which are written and preserved in their own Language should be so express in this Article of the Trinity as those of the Gentiles, because for several Ages they were solely in the Possession of the Modern Jews, by whom this Article hath all along been obstinately rejected, and therefore may reasonably be supposed to be castrated by them in all those places where they more openly countenanced the Christian verity against them; but yet after all there are sundry passages remaining in them which do very much favour this Article: Thus *Voisin. in Proëm. Pug. fid.* quotes this passage from the Book *Reshit. Ckocmah, c. 3. Tres sunt Dii ut explicatur in Zohar his verbis. Quis est sensus, inquit R. Jofe, horum verborum, Deut. 4. 7. Cui sunt Dii propinqui, dicendum erat cui est Deus propinquus. Sed est Deus superior; est Deus timoris Isaac, est Deus inferior & ita dicuntur esse Dii propinqui, i. e. there are three Gods as it is explained in the Words of the Book *Zohar, R. Jofe* said, what is the meaning of those Words, *Deut. 4. 7. to whom the Gods are near*, whereas it should have been said to whom God is near; but there is the superiour God, there is the God of the Fear of *Isaac*, and there is the inferior God, and so they are said to be Gods that are near. And *Martin Raimund, Pug. fid. p. 396.* quotes a passage out of *Midrash Tillim*, in which there is mention made *trium Proprietatum quibus creatus est mundus, i. e. of three Proprieties or Persons by whom the World was made.* And to the same purpose *Rittangelus*, in his Notes upon the Book *Fezirah*, quotes two passages out of *Imre Binah, Tria sunt primaria & primordialia capita & coeterna, idq; testatur splendor eorum numerationesq; intellectuales in æternam testantur Trinitatem Regis*: There are three prime and primordial Heads and Co-eternal, and this their own light testifies, and the intellectual numerations do eternally testify the Trinity of the King, p. 3. & 36. So also *Ainsworth* on the first of *Genesis* quotes another passage*

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passage from *R. Simeon Ben Jocai* in *Zoar* to the same purpose, which is this, Come and see the Mystery of the Word *Elohim*, there are three degrees, and every degree by it self alone, and yet notwithstanding they are all one and joined together in one, and are not divided one from another. But, to name no more, *Grotius* makes mention of some ancient Cabbalists, quoted in a Book called *Altitamenta ad Lexicon Hebraicum Schindleri*, who distinguish God in *Tria Lumina* & quidem nonnulli iisdem quibus Christiani nominibus Patris, Filii sive verbi, & Spiritus Sancti, i. e. into three Lights, which some of them call by the same names we Christians do, viz. Father, Son or Word, and Holy Ghost; and indeed, as their most ancient Writings do frequently make mention of the Word under the notion of a Divine Person, as hath been shewed before; so they do also the *Ruach Hakkodesh* or Holy Spirit, to whom their most ancient Writers attribute all Prophecie or Revelation; for so, as I find them quoted by learned men in *Pirche*, *R. Eliezer*, c. 29. *R. Phineas*, inquit, requievit Spiritus Sanctus super Josephum ab ipsius Juventute usque ad diem obitus ejus, i. e. the Holy Spirit rested upon Joseph from his youth till the day of his death. And c. 33. *R. Phineas* ait, postquam omnes illi interfecti fuerant viginti annis in Babel requievit Spiritus Sanctus super Ezechielem, & eduxit eum in convalle Dora & ostendit ei multa ossa, i. e. *R. Phineas* said, after they were all slain, the holy Spirit rested twenty years upon Ezekiel in Babylon, and led him forth into the Valley of *Dora*, and shewed him a great number of Bones; and indeed it was a Proverbial speech of the Jewish Masters, as *Maimonides* tells us, *More Nev.* part. 2. c. 35. *Majestas divina habitat super eum & loquitur per Spiritum Sanctum*, i. e. the divine Majesty dwells upon such a one, and he speaks by the Holy Ghost; and that by this holy Spirit they anciently meant a real person is evident, for so *Jonathan's* Paraphrase on *Gen.* 1. 2. *Spiritus misericordiarum qui est ab ante Dominum, stante super faciem aquarum*, i. e. the Spirit of mercies who is from before the Lord standing upon the face of the Waters; and *Bereschit Rabba* speaking of the Spirit that moved upon the Face of the Water,

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Gen. 1. 2. expressly affirms, *Hic est Spiritus Regis Messia*, this is the Spirit of Messias the King. So *Ead. Hal. c. 12. Tempore Regis Messie quando constabilitum erit regnum ejus* & *omnis populus ad ipsum collectus, recensebuntur singuli ex ore Spiritus Sancti*: In the time of Messias the King, when his Kingdom shall be established, every one shall be called over by the mouth of the Holy Ghost: in which places there are things and actions expressly attributed to the Holy Ghost which are proper only to a Person; and since by him they understood a Person, they must necessarily suppose him a divine Person, since by what follows it evidently appears that in their own Scriptures divine perfections were ascribed to him; and by what hath been said, that they believed three divine Persons in the Godhead, and accordingly *Eusebius* tell us, *ἐνθεν οἱ πάντες Ἑβραίων θεολόγοι μὲν τὸ πᾶν Θεὸν καὶ μὲν πατρότοκον αὐτῆς σοφίαν ἢ τέτιν καὶ ἁγίαν διώαμιν ἄλλον πνῦμα πνεύματος ἀποθειάζουσιν, ὑφ' ἧ καὶ ἐφωτίζοντο θεοφορέμβροι* i. e. all the Hebrew Divines do acknowledge after the most high God, and after his first born Wisdom, a third holy Power, whom they call the Holy Ghost, affirming him to be God, by whom the Prophets were inspired, *Præp. Evang. p. 327.*

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1. The first part of the book is a general introduction to the study of the history of the United States. It discusses the importance of the study of history and the methods used by historians to reconstruct the past. It also discusses the role of the historian in society and the importance of the study of history in the education of the young.

